

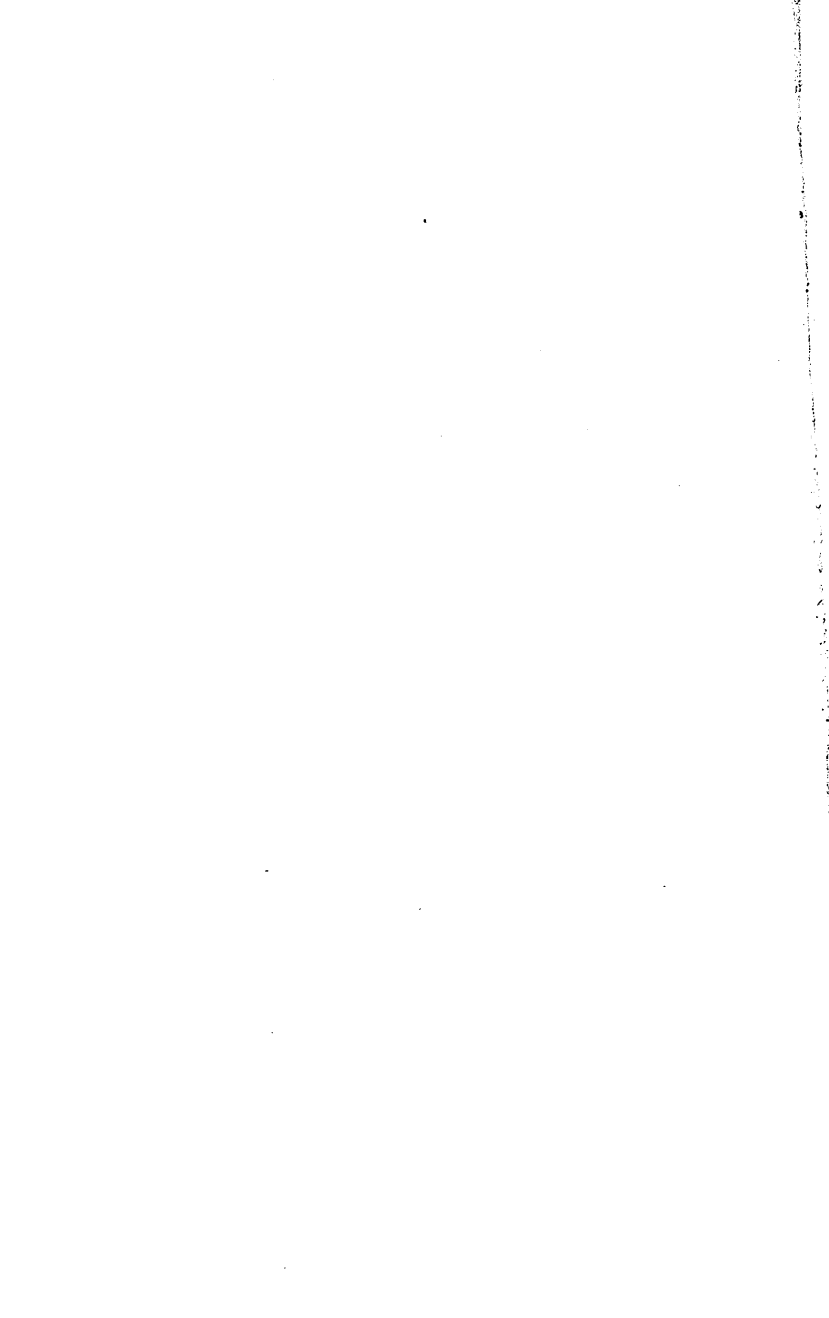


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The Practice of Salvation

By
PATTERSON DU BOIS

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Trailing a Word to a World

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—*Congregationalist.*

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TRAILING A WORD
TO A WORLD IDEAL

By

PATTERSON DU BOIS

*Author of "The Point of Contact in Teaching," "The Natural
Way in Moral Training," "Beckonings from Little
Hands," "The Culture of Justice," etc.*

"A chiel's amang you takin' notes."

—Burns.



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Foreword

THIS book is, first, an exploration for the meaning of the most familiar key-word in what may be called religious parlance. Or, better, it is a search for the centuries-old folk consciousness which lies back of that word.

Second, it is an effort to restore that consciousness and to revitalize the symbol which has lost significance as it has grown in familiarity and has narrowed in application as the times have need for its broadening. Perhaps no other word so essentially merges the religious and the secular, so unifies the spiritual and the material or "practical," or so sets the individual and society in their proper relations, as this word "Salvation" or "Save." Yet no other term applied to the soul so needs resuscitation and power unto Life in its entirety.

The investigation dates leisurely back through these many years when, deeply interested in the interpretation of child-life, I began to wonder what a child's conception

of "lost" and "saved" must be. From this my curiosity grew to embrace the mind of the "man-in-the-street," and then the bookish man and finally the ecclesiastic himself. Neither in conversations nor in learned treatises could I find the enlightenment wherewith I could in turn satisfy the ploughboy.

This mystifying vagueness, this unintelligibility in the commonest word most fundamental to life seemed to me responsible for much looseness and duplicity in the conduct of living—for our speech has much to do with our thinking and doing. It is truly said that "Truth comes out of error much more readily than out of confusion."

The result of the investigation is no arbitrary interpretation either of verbal meaning or of application to the complete economy—spiritual and material.

It is worth while to suggest here that the book be judged for what it means to be and is. In fairness, it must not be condemned, as many books are, because it is not something else. It is a plea for the religious use of a common word in its common sense. It pleads that the church address the people in their own vernacular, as Jerome, Luther, and Tyndale insisted, that the Bible should be made to do; and that when the church does

so, it should, in particular, apply the common term, "save," to the soul in the way common to apply it to other salvable things.

It starts at a point of contact with life. It finds the essential problem in a case—a practical issue. Interpretation of what it means to save and to lose proceeds by the analogies of common experience and by historical disclosure. The principle is then applied as practice in the diverse interests of individual and social man. If some implications are not according to traditional prescription they do not thereby vitiate the basal proposition that Salvation is finally a spiritual economic process and a practice covering, in purport, all that makes for the temporal and eternal well-being, or health.

That a layman should have undertaken this task is partly warranted in his hope of unfolding a world's workable ideal. The book has nothing directly to do with the Hebrew or Greek originals. It is merely defining and applying a Latin-English biblical and theological or religious term by the sanction of the vernacular in secular affairs and so making it intelligible, first, to the child and the "man-in-the-street," next to the bookish man, and finally, if necessary, to the theologian—with apology to the latter.

The unacademic method finds comfort in this courageous dictum of a scientist : " He who adheres to the classical problems as they lie within the teaching divisions of any science is not apt to change the face of that science." True, this book does not deliberately set out with any such ambitious aim as might seem to be implied in these words. It has no quarrel with those academic teaching divisions. Accordingly, it is in the nature of a cross or transverse section of the classical strata of academic teaching.

The search finds the whole man. It finds him in the trail of an English term leading indubitably through the ages to the mind of Christ for a whole world.

Naturally, the emphasis of appeal is upon the forces of the church because this organization logically stands most distinctively, even though most indefinitely, for the ideal which here emerges. That ideal is the entire economy of Life.

PATTERSON DU BOIS.

Philadelphia.

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I

THE MUDDLE

CAN we disentangle the simple Gospel idea translated by our word "salvation," or "save," from the theological thicket which has grown up about it? And if we can cut our way through this tangle what shall we see? Will the Gospel idea parallel that simple common-speech, common-occupation conception of the man-in-the-street, or of the candidate for church-membership, or of the child in the home? Will it harmonize with the facts of life? If so, it ought to bring to a single standard all the so-called secular as well as moral and religious interests, activities and responsibilities of life, individual and social.

The man whom the prescribed phraseology of the church characterizes as "dead," or "lost," often seems to be as much alive and in evidence as is the so-called saved man; and the "saved" man is too often, in some moral ways at least, a deader sort of person than the so-called lost man. So the honest

inquirer, as the man-in-the-street usually is, is muddled and dozes into the dream that "salvation" can only mean an insurance against pain or penalty after death.

This is his opiate. It is very pleasant. It carries with it a relief from responsibility. He is further taught to wish to be "nothing"; to cease his doing; and that his debts have all been paid.¹ He is a victim of the disastrous use of common terms in an uncommon and exclusively technical mode.

He is therefore in a fair way of becoming an anæmic religious sentimentalist and a moral neurasthenic because, while by all the common usage of language salvation is a present practice, yet he infers that no such meaning attaches to it in religion.

A candidate for church-membership in one of the larger "orthodox" denominations a few years ago was thus questioned by the minister :

¹ I know of an actual case. A man after uniting with the church was told that he must now pay his debts. This startled him because, he said, "Jesus paid it all," and he thought that was final and all embracing. The Rev. Richard Roberts, noting that the current conception of sin is Jewish and legal, adds, the consequent conception of the Atonement is charged with penal ideas. Salvation in this theology being largely "deliverance from the retribution which sin brings in its train" is "salvation supremely from hell."

"You have come to confess your faith in Jesus Christ as your Saviour, have you?"

"Yes, sir, I have," said the candidate, a full-grown man.

"You have felt the need of a Saviour?"

"Yes, sir."

"Did you ever try to save yourself?"

"Yes, sir."

"Did you succeed?"

"Yes, sir," answered the man with frank confidence.

The minister was for the moment non-plussed. Of course he expected the man to say that he had not succeeded in trying to save himself and therefore it was that he had sought a Saviour. What could be more simply logical? Then, as the man was sincere in his wish to make an open profession of Christianity, the minister readjusted the interrogation to bring out the prescribed answer—that he couldn't save himself. So the candidate probably saw a way out by confining the term to the life in the next world. No other course was open if he must say that he never had and never could save himself. And in a stultifying perplexity he was inevitably damaged.

I take this incident as a point of departure for the proposition that when we use common

words in speaking of the religious or moral life we must use them in the common way so that the child, the man-in-the-street, the teacher and the theologian can understand one another. Philosophy and science are for the few and they may and must have their technicalities. But religion is for everybody and must speak the language of every-day life—or suffer by it.

Those who have been brought up in the church and in religious reading little realize how far their speech is controlled by a terminology quite meaningless to the uninitiated. Nor do they know how fossilized their thinking has thereby become and their efficiency consequently impaired.

The importance of the use of the common tongue in the common way can hardly be overstated. It is one thing to say that as we live in a universe of mystery we must accept many things which we do not understand; it is quite another thing to say that we must accept the mystifications of speech forms invented and prescribed by a group of men. It is a far cry from divine mystery to human mystification.

Next to the child, or youth, no one has so strong a claim upon intelligible speech as the “man-in-the-street”—as the current expres-

sion puts it. At this point I cannot forbear quoting from a writer of power :¹

“ This is the day of the apotheosis of the Man in the Street. He seems, at long last, to have come into his kingdom. The event was indeed long overdue. It would be rash to say that the full implications of the arrival of the Man in the Street have even yet occurred to those whom it concerns. Meantime, it is worth pointing out that this very ordinary person, so lately discovered, has always been the critical factor in every endeavour after political or social progress. He has determined the direction and velocity of all movements in the body politic. . . . Even the poet has nowadays to speak respectfully of the Man in the Street and the politician falls at his feet and brings him offerings. The philosopher² has invariably paid the penalty of forgetting him. . . . Religion has, on the whole, treated the average man with more understanding. The test of a true religion is whether it can be proclaimed on a street corner. . . . The religion with a future is one that can come down into the street. The secret of the expansion of Christianity in the early centuries of its history was simply—as Deissmann has so clearly shown—that it came down to the street in a splendid thoroughgoing way. Its appeal was hardly heard in high places, but it was gladly heard in mean streets. A religion stands or falls by what it has to offer to the common man. It

¹ Richard Roberts in “ The Renaissance of Faith.”

² Remember, theology is a philosophy. “ Salvation ” or “ save ” is a common term adopted into theology.

looks indeed to-day as though Christianity has lost its ancient genius and has no longer anything to offer to the common man that he has any need or use for. This is a matter which requires much serious looking into. . . . It hardly meets the case to describe the Man in the Street as a nobody. . . . In modern times he commands the situation. . . . In all matters of our collective life the last word is with him. . . . The Man in the Street is, in sober truth, the outstanding challenge to religion and modern civilization. To educate him into an intelligent vivid sense of personal and public responsibility were to transform the face of the earth. . . . The Man in the Street *is* the modern problem—for the preacher, the politician, and the social reformer. . . . To quicken his conscience, to compel him to think, to awaken him to a sense of social responsibility, to give him faith—this is the central problem of our age."

The proposition of this book is that, if we are going to talk interestingly to the man-in-the-street about being lost and being saved, as a matter of religion we must use his vernacular terms in the vernacular way—or not use them at all.

Not that the man-in-the-street should never know a specialized or technical term, for undoubtedly the peculiar language of science injected in a degree into the popular tongue makes for world progress. But note the dif-

ference between injecting exclusively scientific terms into common discourse and the taking of terms already common and using them with severely technical meanings. So far as possible, the common speech in religious service or even in theological abstractions should preserve its common and popular purport and utility.

Beyond question, much of our half-hearted Christianity is due to hazy aims and ideals which, in turn, are due to vaguely understood or decisively misunderstood language. In regard to "salvation," or "save," I fail to find anything very explicit as to its essential meaning or utility even in theological writings—to say nothing of preaching and teaching as they go.

This is no idle fancy of mine, no plea for hair-splitting exactness in the common tongue. It is a serious matter already apprehended by a few. As examples, let me quote Prof. Dr. George C. Foley: ¹

"The familiar way in which typical Christian words are used mislead many to suppose that they are quite clear in their conceptions; but when they are driven to give a terse and inclusive statement of what they mean, it often becomes evident that they are really indefinite and uncertain."

¹ *Sunday School Times*, May 15, 1909.

And Prof. E. E. Slosson :¹

“ The majority of the people in this country do not understand the church language. That is one reason why preaching fails to reach and move those who are not trained in the church. We talk to them in a foreign tongue.”

Now the worst of it is that in the case of “ save ” or “ salvation ” the foreign tongue is our own tongue itself—misused. This either plagues the mind like a suspected riddle or tempts it to the indifferent thinking that precedes lax living. The religion of many persons consists largely in their obeisance to the unexplained and in glorifying their own needless mystification. They feel merit in accentuating the “ supernatural.” It simulates faith. “ Salvation,” if it is to continue in religious parlance, needs translating so that religion itself can be the more easily translated into the terms of right living—for righteousness, not mysticism, is the test of faith, and faith itself is an act. A clear apprehension of the meaning of a word should result in sure direction to the groping soul, conscious strength to weak knees, and new joy in the gaze towards the unattained.

Books of theology so far as I have con-

¹ *The Independent.*

sulted them give me too little help. Many of them do not seem to have supposed definition to be necessary. If they demonstrate a divine or Scriptural "plan of salvation" they are satisfied with that. But what is the salvation that is planned?¹

Take the church catechisms—Lutheran, Church of England, Heidelberg, Westminster "Shorter," English Roman Catholic, and the Free Evangelical. Some of these make frequent use of the terms "saved" and "salvation," others use them sparingly. Nowhere is there any pretense of making clear what these terms mean. Yet such terms as conversion, redemption, sanctification, justification, adoption, regeneration, propitiation, expiation, atonement, remission, sacrament, baptism, repentance, grace, faith, are either specifically defined or are so used as to be fairly self-explanatory. Is it that these terms refer to purely spiritual operations or conditions while "salvation" applies to the whole living? Keep this distinction in mind as a general proposition.

¹ A leaflet issued by the Presbyterian Evangelistic Committee of Philadelphia, speaking of a dissipated young man, says he has been "soundly converted, and that he has brought three of his friends to the meetings and they are all saved." What does this mean? Who can say this?

The Church of England catechism says that our heavenly Father "hath called me to *this* state of salvation, through Jesus Christ our Saviour." But on looking back we find that no "state of salvation" has been named. Later, it says that "all things shall tend to my salvation," but what that tendency will result in is not particularized. There is, however, still later an implication that there will be a delivery from eternal torment but it does not use the word salvation in connection with this delivery after death. There is also an implication that being "saved" and "inheriting the Kingdom of God" are synonymous (Question 87). But this is hardly a clear definition for the babe.

The "Shorter" Westminster catechism says that God brings the elect into "an estate of salvation by a Redeemer," and then it asks who is the Redeemer but it never asks what is the "estate of salvation." Is it a sinful estate, inasmuch as "saved" men confess sin? Or is it a partial state? If there was an implication in the Episcopal catechism that "salvation" and "inheriting the Kingdom of God" are equivalent terms, so in this Westminster document there is an implication that salvation, and "repentance unto life" and a turning from sin unto God are at

least closely allied if not synonymous. Indeed it says that faith is a "saving grace" whereby we rest on Christ alone for salvation—a singular duplication of terms. But this gives the man-in-the-street no such concrete idea of salvation as he has in the idea of saving his fortune or saving a vessel.

The Penny Catechism (English Roman Catholic) puts the square question, "What must you do to save your soul?" And the answer is, "To save my soul I must worship God by Faith, Hope, and Charity ; that is, I must believe in Him, I must hope in Him, and I must love Him with my whole heart." So far so good, but when the soul is so "saved" what will it be? What will be the difference between the soul unsaved and the soul saved? What is it that is saved? And how do worshipping, and hoping and loving save anything? And when and how will the salvation be apparent?

Unless one has some idea of the answers to these questions—the advantages or disadvantages of which he knows nothing—he is guilty of an indifference unworthy of an intelligent being made in the image of God. It is like a man signing a petition which he has not read and of which he knows not the contents. It is the sort of mimicry which re-

sults in that flabby, formal, so-called Christianity, which is the worst enemy known to Christianity in the real. True, "save" or "salvation" is but a word, but it is a word in which is *summed the whole bettering life*. And to use such a word without at least a fair appreciation of its real significance is to lose the opportunity of standardizing one's life by a fixed guiding principle of practice.

The Penny Catechism answering the question, What does the name Jesus mean? says it means Saviour. But instead of following up this question by another, inquiring what does Saviour mean, it goes on to ask, What does the name Christ mean? Thus, "Saviour," "save," "salvation," go undefined. It is not enough to say that these words are so common that they need no defining. It is because they are so common and the common use apparently so inapplicable to the religious or church use that definiteness is necessary.

In this strange indefiniteness the word "save" or "salvation" (I call the two one) appears to stand alone in church terminology. For instance, it has become almost a commonplace to popularly define "atonement" by splitting it up into its English component

syllables, *at-one-ment*, so showing that it means a state of unity, oneness, or complete harmony with God. But there is no such endeavour to show by analogy or analysis of our common speech what condition of life results from being saved or by obtaining salvation.

We may trace the historical development of Jewish ideas symbolized in Scripture by Hebrew and Greek words which our translators have rendered into our "salvation" and "save." But this gives the average American no clue to what he ought to mean when he applies the English terms, "lost" and "saved," or "salvation" to his own life. When he gets atonement he will be at one with God. When he gets salvation what has he? What will result? and when? and how will he know it when he has it? And what will be his condition?

If, in our confusion, we turn to the article on salvation in Hastings's dictionary we shall find it clear, illuminating, scholarly. But we shall come away wondering why the word "salvation" is not used to mean what is implicit in itself as an English word. It is one thing to take a series of Hebrew and Greek words and trace the development of a historical Scripture idea through progressive

phases and then name that developing idea salvation. But salvation, as an English word, to the youth in our classes, to the ploughboy, to the man-in-the-street, cannot mean all that.

According to the aforesaid article, in the Old Testament the Hebrew words mean deliverance, escape from penalty, victory, etc. In the New Testament the Greek idea is that of escape, preservation, healing, saving. But the root idea is put down as *deliverance*. "In every case some danger or evil is presupposed, in rescue from which salvation consists." As the sense of moral evil deepens "'Salvation' acquires a more profound ethical and spiritual meaning. It includes deliverance from sin itself as well as from the various evils which are the consequence of sin and so comes to stand in the spiritual realm as well as in the temporal, for a present experience as well as for a future expectation." In short, our author sums up the Old Testament conceptions of salvation as (1) deliverance from danger or trouble in this life, especially defeat in battle; (2) the Messianic Kingdom to be enjoyed by the living righteous as well as by the risen saints; (3) a preliminary foretaste of the age to come after death; (4) final salvation of the

heavenly world when corruption is ended. "These different conceptions," says the writer, "live on side by side, modifying one another in various ways, shading off into one another by almost imperceptible degrees, the old not displaced by the new, but transformed by it and that in such subtle and gradual ways that it is often impossible to trace the separate steps of the process."

With Jesus the idea was simpler. "To be saved, according to our Lord," says the writer, "means simply *to enter upon a life* fitted to the children of such a Father (God)—a life whose marks are righteousness, brotherly love, and above all, trustful dependence upon God; a life only fully to be realized in the future, when the redeemed shall be released from earthly limitations and enter the new conditions of the resurrection life (Luke xx. 34-36). Yet in a true sense possible even now for all those who, like Him, have learned to know God as their Father, and through the life of self-denying service, have entered upon a blessedness which no earthly trial or misfortune can disturb. So we find Jesus speaking of salvation as a present experience."

According to Wendt, the epoch-making advance made by Jesus in his idea of sal-

vation beyond that of the psalmists and prophets, as well as of the Jews of his time, consisted in the fact that he not only conceived the supreme ideal of salvation as supermundane and supersensuous but also because of this determination of the ideal he gained a new view of the present life—a view which not only affords the Christian a hope of future salvation but an experience of it in the present.

This view of Wendt's foreshadows the outline of the present essay. The present experience of salvation is not that of a completed deliverance from sin or disaster but of an active process or practice whereby we come more and more into a useful or usable relation to God. But let me not anticipate.

The article in Hastings continues :

"Summing up our Lord's teaching concerning salvation we may say that it is deliverance from sin through entrance upon a new divine life. The marks of this life are humility, brotherly service and filial dependence upon God. In the practice of these traits consists the righteousness of the Kingdom and in their experience its blessedness."

This is what I have been coming to—the *practice* of the traits in which the righteousness of the Kingdom consists—which *practice*

is salvation through the outworking of the divine life mediated by a Saviour.

Now the writer just quoted means to demonstrate the gradual development of the Hebrew-Christian idea of salvation from that of deliverance from all that threatens or impairs life, all that weakens its vigour or vitality—violence, oppression, captivity, calamity, troubles and distress of every kind up through a more ethical, more individual conception to the final refinement of a spiritual ideal in the teachings of Jesus and the New Testament writers.

A very interesting progression in the religious ideal surely. But why the word "salvation"? If Jesus is our immediate Master his idea of salvation is the one which should animate us. *But he never heard the word "salvation"*—so how could he so define it? And how should our man-in-the-street know what phase of that progressing ideal Jesus lived for? How will our unkempt youth know what it means to be saved? How indeed unless the word be taken in the *simple, every-day sense of saving a dollar or a life to a useful relation or purpose?* Jesus had not the English word "save" or "salvation" in his vocabulary. It seems almost foolish to say that he did

not speak English, and yet that vital fact is suffered to lie inert in usual interpretation. But if he had this idea we are right to name it salvation, provided we remember that salvation, in common parlance, is a practice such as that of saving money or saving a ship.¹

Now let us return to our illustrative incident. The minister was not to blame for his puzzling phraseology. His mission was to show this candidate the way to be wholly saved. Neither was the candidate to blame for his startling frankness. He knew that his answer was true if he was speaking English. He knew that he wanted to be

¹ In his recent book, "The Teaching of Christ," Dr. G. Campbell Morgan is an unconscious witness to the necessity of proclaiming to exegetes and theologians the patent fact that Jesus did not speak English. In his chapter on Salvation, Dr. Morgan sights important truth which will be referred to later. But, on the present issue, speaking of Jesus, he says, "While it is true that he never used the word 'Saviour' and that we only have the record of his use of the word 'Salvation' twice, the word 'to save' he constantly employed both in the material and moral realms." Dr. Morgan further notes that Jesus was constantly speaking of saving, but that he never used the term in any lower application than that of human life. Now the amusing truth is, he never used these English words at all. The effort of this book is to find out what idea lies back of the language that Jesus did use and what English words can convey that idea. Dr. Morgan is right when he says that the text, "Thy faith hath made thee whole" (Jairus's daughter; Luke

saved if he was lost or was in danger of getting lost or destroyed. He knew also that he had saved himself many a time—as we all have saved ourselves—from falling on the ice, or out of a window, or into the fire, or from a contagious disease, or from drowning, or from poverty, or from overtire, or from a bad habit, or from social disgrace, or from prison, or from death. Yes, we have all thus saved ourselves. We are doing it every day—every time we breathe. At least this is the common practical English of it and to deny it is to indulge self-deception.

It is just this common English that our discussion turns on. The “atonement” as a philosophy, repentance, conversion, justification, sanctification, regeneration and the theories of divine working in the heart and

viii. 48), might with perfect accuracy be translated, “Thy faith hath saved thee.” While, however, Dr. Morgan arrives at this conclusion by no apparent historical process but under authority of the margin, this book arrives virtually at the same conclusion by following the trail of historic consciousness. It is interesting also that in the story of Bartimeus, Luke xviii. 42 (K. J. and R. V.) says “made thee whole” while Tyndale gives “saved thee.” The Mark account (x. 52) gives (K. J.) “saved thee,” the R. V. “made thee whole,” and Tyndale “saved thee.” These variations all indicate the main contention of this book, that wholeness or health is synonymous with salvation and is a practice or exercise of power, through faith, for the attainment of perfect manhood or entire righteousness.

life of man are entirely apart from the purpose of this discussion. We want to know why that honest candidate put himself and his minister in a dilemma. He often saved himself and yet he could not save himself. There is trouble somewhere. He has sung, "Salvation, oh, the joyful sound," without knowing why. This is at least unintelligent.

The difficulty will largely vanish if we cease to invest common terms with mystery—if we do not tremble lest we violate the orders of the traditionary formulæ of thought, if we regard our religion as an aspect of common life rather than as an assent to phrases prescribed for us by dead philosophers.

Now note that in common parlance, as already illustrated in the ways in which every one saves himself, we are always saved *from* something—fire, or disease, or drowning for instance. And this *from* always implies a *to* or *for* something. We are saved from suffering to comfort, from prison to freedom, from fatigue to energy, from death to life, and so forth.

Perhaps then our muddled candidate had no clear conception of what he was to be saved from nor to what end he was to be saved. He did not know exactly what he

had lost—not himself certainly, for here he stood, soul and body, nor did he know where he had lost that invisible something which he expected to regain or save. As for himself, he had often saved himself from loss of foothold, or of health, or comfort. And hence the dilemma. And if, now, on making public confession of his need and acceptance of a divine Saviour he is to regard himself as a saved man, what is he saved from and what is he saved to and what difference is there? That he has been re-born, taken on new purposes, new resolves, new hopes, perhaps new powers, he may feel; that he has experienced a regeneration, revitalizing of the affections he may know; that Christ liveth in him and that he is in some way transformed he may be assured. But how does the word *saved* express this? He has often saved himself, cannot he do it still?

Just here is the difficulty. The habit of separating the idea of religion from the daily life leads to a vague assumption that the saving or losing of the soul or the spirit is entirely different from the losing or the saving of anything else. And yet, *losing* and *saving*, as English words to convey an idea, must have the same intrinsic value as medi-

ums of thought and expression whether applied to the visible and temporal or to the invisible and spiritual.

Nor is the vagueness and confusion begotten in these undefined terms confined to the "orthodox," or trinitarian. The so-called liberal or unitarian is equally at sea in his formula of "salvation by character," for here again the word salvation is as much without clear meaning as in the case of the orthodox.

After the fashion of the attorney to the jury, then, I say at the outset, that I shall show that whatever other theological terms may technically mean, "Salvation," as an English word in the mouths of the people, can apply only to a human process and a practice. Salvation as a concept of religious import is the process of saving life in the entirety of living; not literally the power divinely given to practice the process, even though by metonymy the term be so used. Salvation is not primarily by character but the process of saving is the process of individual and social self-building. Of course a spiritual power or indwelling Christ is the original cause underneath or behind the human practice of saving.¹ But the saving

¹ And hence, in a real sense, this Jesus Christ is the Saviour. But it is a very different thing to speak of a person as "saved"

process is the human practice. This will be evident as soon as we divest ourselves of the sense of mystery and see what it is to lose and to save, in any interest of life.

simply because he has declared himself willing to accept the divine saving power—for to say this is one thing while the use of that power in practicing the process of salvation is quite another thing. Otherwise, the life of declared Christians would not present so sorry a spectacle.

II

THE COMMON IDEA

WHEN, true to its traditions, an indispensable collar button rolls under the bureau—what happens?

The victim of the accident, if he be not too lofty, stoops to the floor, and dares to fumble for it in the dark direction which he is sure the button took. If a wife, or a child, or a housemaid is within call and canes or umbrellas are within reach, there is an organized effort to poke into the unknown in the hope of restoring the button to its rightful owner and to its proper utility.

“Where did you lose it?” asks one who is tired of scraping the floor.

“It can’t be *lost*,” says another who is disposed to discriminate terms for encouragement.

Finally, the search is given up and a substitute button is procured. Even on the possibility of its turning up some day, it is accounted lost.

Suppose now, that the maid on sweeping day has found the button in her dust pile,

and instead of bringing it to its owner she deftly hides it between her fingers and carries it from the room. She obtains a little box containing pink cotton within, and on the lid without, the name of a first-class jeweler. In this nest, she envelops the once lost and now saved and stolen button, and in due time presents it to a young man who accepts it as a legitimate gift from his best girl. He imagines that she honestly bought the button for him, whereas she dishonestly saved it out of the dust pile as a trophy of her trickery.

In course of weeks, months or years, the button looses itself from the young man's neck as he looks over the rail of a ferry-boat and falls to the bottom of the river. It has become for a second time a lost button and likely to remain lost forever, albeit a fourteen carat gold collar button still.

Take another case. A fire breaks out in the library of a bookish man of means. The fire department arrives in time to save the property from total destruction.

When the owner comes to reckon values, he finds that he has lost some books by fire, some by water, and he feels sure from certain evidences that he has lost at least one by theft. A goodly number were saved by car-

rying them out of the house and by putting them in custody of a kind neighbour. Most of those damaged by water are not a total loss because, although they can yet be read, the warp and the wrinkles can never be wholly righted, and, as books, their value is in a measure though not entirely—lost. They are *not whole books*. A few of those damaged by fire are about half-burnt. They still have value but they are not whole books. The stolen book is in perfect condition, just as valuable as it was before it was carried off in the excitement of the fire, but it is a lost book—yet somebody's valuable saved book still. The thief saved it from the fire and saved it for himself to the rightful owner's loss.

The insurance companies now go over the statements of the insured, examine the conditions of the property and say there is considerable *salvage*—by which they mean *saved material*. But the stolen book is not in the salvage. It is a total loss.

Again: A boy who is desirous of buying a pair of skates takes every opportunity to earn a little money and put it in a bank or mite box with a slit lid. In go cents, five-cent nickels, and occasionally dimes as he gets them. He says he is saving his money for a pair of skates. There are no skates yet

in sight and he may not succeed in saving enough for his purchase before the winter is over. But from the beginning the skates have a definite existence as a purpose in his mind and his savings are all related to that purpose—the delightful sport of skating. The money is saved to an exclusive service. If however he is tempted by candy or the theatre, occasionally, and he “goes back” on his skate project by opening his box and taking some of the money out, the sport of skating has suffered a loss. And perhaps the break in the continuity of his saving process will result in the gradual dissipation of all his money and the winter sport will suffer a total loss. But this may be averted if he is encouraged to go on saving and is so stiffened up in his resolve as to resist other temptations and keep his hands out of his money bank until he has accumulated the full sum required.

Once more. When a young boy, I once took a visiting country cousin to spend the afternoon in Franklin Square—then one of the largest of the open squares or city parks in Philadelphia. It was more than half a mile from my home and I knew the way perfectly. When it came time to go home—reminded by the waning light—I found myself in doubt

just which of the gates we had entered by. There were gates at the corners and midway of the length and breadth also.

In our afternoon of turnings and wanderings along circuitous walks and under spreading trees, we had taken no thought of direction and I was not really familiar with the landmarks of the streets that crossed at the corner gates.

In proud confidence I had shown my city superiority to my country visitor by taking him to the square. But I realized now that I knew not which direction to take for home. I was not slow to see that we were lost. Then we sought aid. We inquired how to get to such and such a street and number, and once being told exactly where we were, the relation to my father's house became definite and we were saved—and safe, at home.

Now, although the average man, whatever he may be, will probably find it difficult to define the words “lost” and “saved” in any case, yet he knows what he means when he uses them with reference to anything that can be regarded as an object of ownership, or possession, or human usefulness.

If he cannot describe or define the terms in words he has at least felt a sense of their significance. He sees that *loss is a broken re-*

lation to an owner or to a purpose, and that salvation is a restored or created or preserved relation. Take, for instance, the words as used in the foregoing typical cases. Go back and look at every one of them. They stand for a broken or severed relation in whole or in part or for a new-made or a restored relation. The button is lost to its first owner and his use for it; it is saved by the maid as a new owner and for a new use; and it is finally lost beyond likelihood of restoration to either of the former owners or to any human usefulness.¹

In the case of the fire some books are saved or preserved in their relation to their owner; others are partly lost by fire or water, their relation to their owner's use of them being partly broken—or diminished; still another is in completely broken or severed relation or total loss to its owner although saved by a new relation to a thief.

In the case of the boy, some of his money is severed from the purpose for which it was saved for a time and the relation broken from

¹ A story is told of a boy who dropped his knife over the deck rail into the ocean. He said the knife was not lost for he knew where he dropped it. But the truth is he did not know where he was when he dropped it so far as any fixed point was concerned.

that purpose of its owner. He lost it to his skating willfully and saved it to his immediate gratification. He both broke its relation to himself and created a new relation for it with himself. He lost it and saved it in the same act—lost it to one relation of uses and saved it to another relation of uses.

In the case of the lost boys, they were simply out of local relation to their home. They were saved or restored to the old relation by the guidance of a stranger in the street.

Thus it is easy to define "lost" as a broken relation to a person or to a use ; and "saved" as a restoration of an old relation or the creation of a new one. I say it is easy when the lost thing is a tangible object subject to ownership and uses, even though it be one's health or wholeness—as Bible English puts it. But when it comes to the intangible something—a personality, or soul, that has no handle, no shape, no boundary of influence or defined locale of utility, it is not so easy to see how it can have any adequate description in those same terms "lost" and "saved" since it neither disappears nor reappears, nor breaks visible relations nor makes them—unless in friendships and employments.

And evidently something other than this is

meant in religious parlance by the man who demands that we seek salvation or suffer the pain of eternal loss. Any one of ordinary intelligence or education will recognize that the terms "lost" and "saved" or their equivalents are used in the aforesaid typical cases as simple every-day English. Their meanings are perfectly plain and the humblest and the highest would alike use them in just those connections without any vagueness or confusion of mind as to their significance, or propriety of speech.

But not so in our religious parlance. It seems as though we like to speak of spiritual things in language that—to be honest about it—we feel is not quite clear. The soul itself is such a puzzle that it ought to be addressed or spoken of in puzzling terms.

If you tell the man-in-the-street that he is lost, what should he do but think of the word "lost" as he would think of a lost glove or a lost purse? In the plain English to which he is accustomed and in which he has a right to be addressed, he knows that he is *not* lost—knows where he stands and which way he is moving and where he will bring up. Nothing more is desired.

But it is his *soul* that you are talking about. Well, if he *has* a soul he has it and it isn't

lost any more than he is. He speaks in the common tongue. If he owns a soul or has a personality how is it lost? He has not broken with it and what would the saving of it mean? If he *is* a soul, here he is.

So then you expect him to ask what he must do to be saved. You advise him to seek salvation first of all. Again, he thinks in his vernacular. He knows how he saves coal by running his own furnaces, how he saves dollars by cutting out tobacco, how he saved a boy from drowning by pulling him out of a pond. But he is quite prosperous, he is not drowning; what is it that is going to be saved and saved from what and by whom and how? If you explain that he is to be saved from sinning he can understand that, perhaps, but he wants to know why it is that Christians or "saved" folk are still sinners.

Again, he is entitled to think in his everyday language and to expect you to talk to him in the terms that mean something. He guesses that you are talking about religion, perhaps, but he cannot see why religion cannot be talked in intelligible terms. He sees no verbal connection between saving a dollar or a cargo and saving a soul; or between losing a button and losing one's soul—for

the soul neither appears nor disappears, unless presumably at death. Indeed he *is* the soul and he is here on view.

If we must use common English words in talking about the soul, then let us use them in their common acceptance. If this be not possible, then let us employ technical terms that will not mystify the man-in-the-street (or in the pulpit either, for that matter) because he will then know that he does not understand instead of thinking maybe he does when he doesn't.

"Lost," "saved," "salvation" are of this mystifying class. Everybody uses them with the greatest freedom and understanding in the temporal aspect of life. And every well-meaning Christian uses them with the greatest freedom—but without much understanding—in the religious aspect of life. Therefore we ought to inquire what we do mean when we use them. For clear speech and clear thinking make the purposes and motives of life more definite, and this is the necessary beginning of spiritual attainment. This is why we educate and train.

I have said that there is a parallel between the saving of a button, a penny or a book and the saving or salvation of a soul. But the very vagueness and weakness of our

spiritual consciousness shuts us out from seeing the parallel and so from making our salvation progressively real and complete as a working ideal.

In the cited typical cases there was a broken relation called "lost," and a restored or preserved or newly ordered relation called "saved." This was evident to the man-in-the-street and to the boy or girl in school or at home. But it is not so evident that the unrighteous man has broken with his neighbours and with his rightful Owner—his Creator; or that he can restore that broken relation if he will—and *this is salvation*.

Like the boys lost in the city square, however, the restoration is only possible through the ministry of a mediator, a Way, or a Saviour. At this point we strike theology in "the atonement" and go no further. It is not my purpose to discuss the philosophy or working of the "atonement," or "justify the ways of God to men."

My purpose, so far, was simply to find out what our English word "Salvation" means to the common consciousness of men as they go. And if its common meaning conflicts with any system of thought then one or the other must give way for we cannot educate the world with conflicting terms. In the

familiar sense of the word, then, to save is to preserve or create a utility or relation, or to restore a broken relation or to avert the calamity of destroying such utility or of breaking such relation. The saving may be partial as in the case of the damaged books or it may be whole and entire to one end or another as in the button or the stolen book or the homing boys. So with the personality, character, life, soul,—what name you please for it—is its saving partial or entire? to a rightful Owner, cause or purpose? to what end and for how long? The individual must answer. Let us see what the Divine and Scriptural idea is.

III

THE GOSPEL IDEA

WE have just seen that the common conception of saving anything involves two component ideas,—that of useful or serviceable relation and that of wholeness or entirety. The fact is, these two ideas are, at bottom, one—for no one can be “whole,” or, as science would say, coördinated, in all his powers to a single end, unless he be in absolute accord with or in usable relation to his Creator’s purpose.

The dollar is not *saved* unless it is in a usable relation to somebody and it is not a saved dollar if only ninety-nine cents are aggregated on or towards it. But the ninety-nine cents are saved for what they are worth as whole cents, or as a whole sum, in any relation in which they may be useful. May ninety-nine one-hundredths of a personality or soul be saved—that is, brought into serviceable relation to God or to ideal righteousness while the other hundredth is wanting? The common consciousness and abounding Scripture say, Yes.

When some one jumps into the water to rescue a drowning man we say that he saves the man's life. And yet the saved man may have suffered a permanent injury by shock or other impairment of full vitality. He is only partly "saved"—in the sense in which the books are partly saved from destruction by fire or by water. In Matthew v. 19, some are called least and some greatest in the Kingdom. The least are less saved, the greatest, more saved. The man who is drawn out of the water—what there is left of him—is restored to a usable relation to his family or to society in any form. And note also, that his own life force is his real restorer. This is salvation *even though partial*. Is this the Gospel idea when we apply it to the character, the whole man, the personality of the soul? Can a man, like a dollar, be partly saved? and is that enough? This is one question before us in this chapter.

The one truly independent translation of the New Testament from the original Greek into English is that of William Tyndale, first printed in 1525. This was preceded by the Wycliffe version about 1380. But Wycliffe's was professedly a translation not of the original Greek but of the Latin Vulgate. Tyndale is the real pioneer in recording the

Anglo-Saxon consciousness and the essential genius of our English New Testament as it has appeared in its successive versions or revisions. It would be idle to contend that Tyndale was a better Greek scholar than any of the subsequent translators or revisers. But that he might the more likely select a simple conventional English word or congeries of words for the carrying of a root world idea to the popular English mind is not unlikely—is indeed almost indisputable. As we shall see, our latest revisions have wisely returned to some Tyndale phrasings and interpretations.

Tyndale was born in a wonderful century—the fifteenth—one “full of the most astonishing surprises, of epoch-making events,” as Prof. Ira M. Price puts it.¹

“The intellectual world suffered an upheaval, for the cloistered learning of the monasteries had to yield to the liberalism and freedom of the schools and universities. The fortified faith and civilization of the middle ages was forced to recognize a newer and wider basis of thought and ideas. We face here the faulty methods of the dark ages and the inception of revolutionary principles and practices. It was the renaissance, the regeneration of the nations of Europe. It was the emancipation of the mind, of thought and of

¹ “The Ancestry of Our English Bible.”

literature. It was the unshackling of the soul, the beginnings of the reformation, penetrating every country of Europe."

It was the century of the invention of printing from movable type. Into nearly a dozen languages of Europe the Bible was translated and printed. Amid this gigantic stir and ambitious energy William Tyndale arose to find no English Bible in England except the Wycliffe manuscripts of a past age. He was fired with zeal; he studied, travelled, and conferred with Luther. "If God give me life," he said to a churchman, in controversy, "ere many years the ploughboys shall know more of the Scriptures than thou doest."¹ This was Luther's idea also when he translated the Bible into a Saxon dialect and fixed the German language.² In no small degree too, Tyndale helped to fix the English tongue as, in fact, he determined the style of the Bible.

One of the objections urged by the church

¹ Otherwise given, "If God spare my life many years, I will cause a boy that driveth the plough shall know more of the Scriptures than thou doest."

² Luther himself said: "Ich hab keine gewisse, sonderliche, eigene Sprach im Teutschen, sondern brauche der gemeinen Teutschen Sprach, dass mich beyde, Ober und Niderländer, Verstehen mögen."—*Tischreden*.

against Tyndale was, to quote Dr. Price again, "he was not careful to retain in his translation the long-cherished words of the Vulgate and of the church but freely translated the Greek into words that seemed to him best to convey the thought of the original." Such freedom brushed away many fossilized ecclesiastical terms and spoke in the living vernacular that sounded strange in so conservatively beloved a book as the Bible.

This naturally led to the charge that his work was full of errors. One of the chief detractors was Sir Thomas More, who declared that, "to search for one faute would be like studying where to fynde water in the see." Sir Thomas, however, revealed but three essential errors—the use of "seniors" for priests (or elders), of "congregation" for church, and of "love" for charity. In this latter we find Tyndale anticipating our modern revision (1 Cor. xiii). And again, Thomas More says that Tyndale "wolde make ye people byleve that we sholde byleve nothyng but playne scrypture in whych poynte he techeth a playne pestylent heresye."

But Tyndale meant to do for the English ploughboy what Jerome had done for the Latin and Luther for the German peasant. Persecuted—ultimately to death—as he was,

and attacked almost to eradication as his Testament was, he continued to raise his voice for the free circulation of the Scriptures. Thus he cries, "Let it not make thee dispayre, neither yet discourage thee (oh reader) that it is forbidden thee in penyfe of lyfe and goodes, or that it is made breakynge of the kynges peace, or treason unto his highness to reade ye worde of thy soules helth."

Now had this been written in a later day, especially in our day, those concluding words would doubtless have been, "the word of thy soul's *salvation*."

And here the writers of our day befog our man-in-the-street, by advising him to turn to the Bible for his *salvation*, while Tyndale would make clear and simple to his plough-boy that in the Bible he would find the recipe for his soul's *health*. Nor was this a euphemism for effect; neither was it a chance expression, as we shall discover later.

There are many word-forms in Tyndale which were altered by various revisers after Tyndale but which were changed back again to Tyndale's in the King James or in our later revisions. Among these few words which seem to have escaped such restoration by the later translators or revisers is this word *health* for the later *salvation*.

Whatever may be the reason for the persistence of this latter foggy term or set of terms our business with it now is to gain a clear idea of what it intrinsically means and ought to mean. Is "health" the ploughboy's synonym for it? Would it be Jesus' if he were speaking English? If it is, then it may furnish the sure direction and a working ideal for life.

First, let us see how Tyndale, the ploughboy's translator, uses it. Out of forty or more passages in which the word *Salvation* occurs in the King James New Testament let us quote a typical few, first in the King James and then in the Tyndale phrasing (put in modern spelling), distinguished here by "K. J." and "T."

Luke i. 69.

(K. J.) And hath raised up an horn of *salvation* for us in the house of his servant David.

(T.) And hath raised up the horn of *health* unto us in the house of his servant David.

Luke i. 77.

(K. J.) To give knowledge of *salvation* unto his people by the remission of their sins.

(T.) And to give knowledge of *health* unto his people for the remission of sins.

Luke ii. 30.

(K. J.) Mine eyes have seen thy salvation.

(T.) Mine eyes have seen the Saviour.

Luke iii. 6.

- (K. J.) And all flesh shall see the salvation of God.
 (T.) And all flesh shall see the Saviour sent of God.

Luke xix. 9, 10.

- (K. J.) And Jesus said unto him [Zaccheus], This day is salvation come to this house, forso-much as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.
 (T.) Jesus said unto him : This day is *health* come unto this house ; forasmuch as it also is become the child of Abraham. For the Son of man is come to seek and to *save* that which was *lost*.

John iv. 22.

- (K. J.) Salvation is of the Jews.
 (T.) Salvation cometh of the Jews.

Acts iii. 16.

- (K. J.) And his name through faith in his name hath made this man strong, whom ye see and know ; yea, the faith which is by him hath given him this *perfect soundness* in the presence of you all.
 (T.) And his name through the faith of his name hath made this man sound whom ye see and know. And the faith which is by him hath to this man given this *health* in the presence of you all.

Acts iv. 12.

- (K. J.) [By the name of Jesus Christ the impotent man was made *whole*. He is the corner-stone.] Neither is there *salvation* in any other for there is none other name under

heaven given among men whereby we must be *saved*.

- (T.) Neither is there *health* in any other. Nor yet also is there any other name given to men wherein we must be *saved*.

Acts xiii. 26.

- (K. J.) To you is the word of this *salvation* sent.

- (T.) To you is this word of *health* sent.

Acts xiii. 47.

- (K. J.) I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.

- (T.) I have made thee a light to the Gentiles that thou be health unto the end of the world.

Acts xvi. 17.

- (K. J.) These men are the servants of the most high God which show unto us the way of salvation.

- (T.) These men are the servants of the most high God which show unto us the way of health.

Acts xxviii. 28.

- (K. J.) Be it known therefore unto you that the salvation of God is sent unto the Gentiles and that they will hear it.

- (T.) Be it known therefore unto you that the consolation of God is sent to the Gentiles and they shall hear it.

Romans x. 9, 10.

- (K. J.) If thou confess with thy mouth the Lord Jesus . . . thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

- (T.) If thou shalt knowledge with thy mouth that Jesus is the lord and shalt believe with thine heart that God raised him up from death, thou shalt be *safe*. For the belief of the heart justifieth and to knowledge [acknowledge] with the mouth maketh a man *safe*.

2 Cor. i. 6.

- (K. J.) And whether we be afflicted it is for your consolation and *salvation*, which is effectual in the enduring of the same sufferings which we also suffer, or whether we be comforted, it is for your *consolation and salvation*.

- (T.) Whether we be troubled for your consolation and *health* which health showeth her power in that ye suffer the same afflictions which we also suffer; or whether we be comforted for your *consolation and health*.

2 Cor. vi. 2.

- (K. J.) In the day of salvation have I succoured thee; behold now is the accepted time; behold now is the day of salvation.

- (T.) In the day of health have I succoured thee. Behold now is that well accepted time; behold now is that day of health.

2 Cor. vii. 10.

- (K. J.) Godly sorrow worketh repentance to *salvation* not to be repented of; but the sorrow of the world worketh *death*.

- (T.) Godly sorrow causeth repentance unto *health* not to be repented of; when worldly sorrow causes *death*.

Ephesians i. 13.

- (K. J.) The word of truth, the gospel of your salvation.

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- (T.) The word of truth, I mean the gospel of your health.

Ephesians vi. 17.

- (K. J.) And take the helmet of salvation.
(T.) And take the helmet of health.

Philippians i. 28.

- (K. J.) Which is to them an evident token of *perdition* but to you of *salvation* and that of God.
(T.) Which is to them a token of *perdition* and to you a sign of *health*, and that of God.

Philippians ii. 12.

- (K. J.) Work out your own salvation with fear and trembling.
(T.) *Perform your own health* with fear and trembling.

1 Thess. v. 8, 9.

- (K. J.) And for an helmet, the hope of salvation. For God hath not appointed us to wrath but to obtain salvation through our Lord Jesus Christ.
(T.) And with hope of health as an helmet. For God hath not appointed us unto wrath ; but to obtain health by the means of our Lord Jesus Christ.

2 Tim. iii. 15, 16, 17.

- (K. J.) From a child thou hast known the holy scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God

may be perfect, thoroughly furnished¹ unto all good works.

- (T.) For as much also as thou hast known holy scripture of a child which is able to make thee wise unto health through faith which is in Christ Jesus. For all Scripture given by inspiration of God is profitable to teach, to improve, to inform and to instruct in righteousness, that the man of God may be perfect and prepared unto all good works.

Titus ii. 11.

- (K. J.) The grace of God that bringeth salvation hath appeared to all men. (Note the three verses following.)
- (T.) The grace of God that bringeth health unto all men.²

Hebrews ii. 3.

- (K. J.) How shall we escape if we neglect so great salvation?
- (T.) How shall we escape if we despise so great health?

Hebrews v. 9.

- (K. J.) And being made perfect he became the author of eternal salvation.
- (T.) And was made perfect and the cause of eternal health unto all them that obey him.

1 Peter i. 9.

- (K. J.) Receiving the end of your faith, even the salvation of your souls.
- (T.) Receiving the end of your faith, the health of your souls.

¹ Complete, furnished completely. *American Revision.*

² The "Bishops Bible" says "which is healthful."

Rev. xii. 10.

- (K. J.) And I heard a loud voice saying in heaven, Now is come salvation and strength, and the Kingdom of our God and the power of his Christ.
- (T.) And I heard a loud voice saying, In heaven is now made health and strength, and the Kingdom of our God and the power of his Christ.

Rev. xix. 1.

- (K. J.) I heard a great voice of much people in heaven saying, Alleluia; Salvation and glory, and honour, and power, unto the Lord our God.
- (T.) I heard the voice of much people in heaven saying: Alleluia; Health and glory and honour, and power be unto our Lord God.

These texts are selected as typical instances, some of them being of peculiar interest as showing why the word "health" is specially apt for interpretation. In a few instances, Tyndale himself uses the word "salvation." In Acts xxviii. 28 he uses "consolation" for our King James "salvation." In Romans x. 9, 10, as already noted, he uses "safe" for "saved" and "salvation." In Acts xxvii. 34 he uses "health" as does also the King James, while the Revised Version uses "safety."

Now why did Tyndale thus choose the word "health" in nearly every instance where our

later versions use "salvation"? True, Wycliffe, translating the Latin Vulgate, used it nearly a century and a half before. I doubt whether Tyndale thought very much about it as a choice. He may have chosen, for reasons not now apparent, the Latin-English word "salvation" in the instances named. But "health" probably came to his plough-boy consciousness without much if any conscious or deliberate *selection*. It doubtless seemed to be the true and simple Gospel intent and spirit. Coverdale, immediately following Tyndale, used it occasionally but he changed it most often to "salvation"—being more subject to the Romish forms.

In passing, note that this is probably not the case with Tyndale's use of "love" for the King James "charity" in 1 Cor. xiii. As already noted, Sir Thomas More charges him with utter untrustworthiness as translator and then expresses three capital errors in this fashion: "Prestes of Crytes chyrche he calleth senyours, Chyrche he calleth congregation, and charyte he calleth alway love." Our present revised versions have gone back to Tyndale's use of "love" and our modern revisers are praised for their scholarship!

Nor is this the only instance in which our-day scholars have gone back to Tyndale at

the risk of upsetting barrels of "spiritual" sermons, and of controversial articles, and books not a few.

Thousands of Christians were shocked on the appearing of the Revised Version of 1881 to see the change in 2 Tim. iii. 15 thus rendered by the King James version—"All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." For this our revisers substitute, "Every scripture inspired of God is also profitable for teaching," etc. See how closely this conforms to Tyndale, who puts it, "All scripture given by inspiration of God is profitable to teach," etc.

I have observed that the word "health" doubtless came to Tyndale's consciousness as the natural rendering of the whole Gospel mind without much or any selective effort. In further witness of his trustworthiness as an interpreter of divine meanings, let me quote a few passages from Gardiner's very superior book.¹

"Simple-minded, trustful, full of the warmest feelings and affections, earnest in the service of God, he clung with a faith which was both broad minded and single to the simplest and highest truths of the

¹ "The Bible as English Literature."

Gospel. . . . For prototypes of him we must go back to the days of the apostles. There is a striking resemblance between the temper of Tyndale's own writings and that of the epistles of St. Paul, a likeness in the habit of thought, in the swift passage from argument to exhortation, in the unconscious personal references, in the eagerness to impress the truth upon the minds of his readers. . . . If there have been apostles since St. Paul's time Tyndale is surely one of them; for he had the single love for mankind, the consuming faith, the insight through accidents to the essentials, that fitted him to be the pioneer in bringing back the power of the Gospel to England. . . . Of Tyndale's scholarship we have ample testimony from his contemporaries. . . . We to-day read by far the greater part of the New Testament and of the historical books of the Old in his words. At the same time, to the zeal of an apostle and the instinct and training of the scholar, he added a notable mastery of English style."

Gardiner goes on to speak of Tyndale's style as that of the first man who ever made printed English speak to the whole nation. He fixed the style of our Bible and the revisers of 1611 were wise enough not to materially alter it. "To him we may safely ascribe all the most important qualities of the translation,—the energy, the contagious earnestness, the unassuming dignity, and the vividness."

In the subsequent versions of the Bible there was a tendency with some translators to depend more on the German and the Latin. The fourth century Latin Vulgate of the Roman Church, which was largely controlled by theological views, in some measure naturally influenced Tyndale but in far greater measure and more designedly, the work of Coverdale and others that followed Tyndale. Coverdale did not go to original sources at all and in revising his own work he sought in some particulars a greater conformity to the Vulgate than Tyndale did or even than he did in his own first version. In Acts xxvi. 20, for instance, he changed Tyndale's "repentance" to "do penance." He retained "health," however, in Luke xix. 9. He added little to Tyndale's accuracy but brought some verbal enrichment and flexibility from the Swiss-German and the Vulgate.

The teachings of the church, with their phrasing, in a degree coloured (and perhaps yet coloured) the language of all translation and really claimed some rights over literal accuracy. This was most flagrantly manifest in the Rhemish Testament—a translation made by Roman Catholic authority at Rheims. It was from the Vulgate, and "it brought into the English Bible a considerable number of

Latinate words, a good many of which were taken over from this version by the revisers of 1611." Further, Gardiner notes that on certain word-forms were built many of the most important doctrines and dogmas of the Church of Rome.

Certain conditions of our language in the Tyndale period favoured both spirit and letter in his rendering. The mass of "learned words" from the Latin had not yet come into the language. It had at that time a concreteness and a figurative picturesqueness which fitted it peculiarly for reproducing ancient, especially Hebrew, forms or at least ancient and Oriental spirit. Thus when we have Tyndale the scholar and the apostle, and Tyndale's natural vehicle of expression, a simple, virile, pictorial and fervent English, we do not wonder that he still stands as the commanding figure among all English interpreters.

Not by any means do such usages as those cited prove that Tyndale was always right. Any such claim would be absurd on the face of it. But they do indicate that he came to his task in a heroically independent, simple spirit, in a day when the ploughboy's speech was free and direct to express the vital fact unencumbered by the tyranny of prescribed, inflexible or fossilized phrases. This gives

his words weight in any essay at interpretation. That "salvation," whatever it means, stands for a fundamental idea no one will question; but that the word "health" contains the pith and core of its significance remains to be demonstrated.

If the word "salvation" envelops, obstructs, and entangles this simple and profound idea of health, as motive and as condition, then we have before us as a Christian spiritual ideal the whole man for righteousness—for God, and that the man himself has much to do with getting and keeping it.

We have seen in the two previous chapters that a saved thing is one restored to a relation of use or service; and that many things are saved in part—and in part lost. Every subject of salvation, or of health, to whom reference can be imagined in the foregoing Scripture passages is a subject of restoration to a serviceable relation to righteousness and to God. But every one knows that—as Moody put it, "the world has yet to see the power of one fully consecrated man." That is, no one is complete in righteousness, or in the service of God. His faculties are not all focused on righteousness or on the totality of life as potentiality or whatever it is that God makes a man for. In moral or divine

economy, no one is a whole man so long as he is a sinner. And if that be so he may be "redeemed" or potential, or *safe* in opportunity, but he is not wholly saved to his place of duty in creation.

It is just here that the creature of God needs to begin to build himself up towards perfection, or completeness. God wants the whole man to be in a self-active right relation—a serviceable or useful relation to him. This, according to the English tongue, is *health*—for the word "health" is only a different form of whole-th or wholeness, entirety, completeness. Full salvation is complete health—the whole man at his best—body, mind, soul, and in his best relation to all his fellows.

Let us look at it a moment. Our adjectives "whole," "holy," "hale" have the substantive form "health," the verb form "heal." Healing is making whole or hale. Our New Testament continually uses the phrase "made whole" for heal. A healthy man, a hale man, a whole man, a holy man, is a man in whom all powers work together to serve the ends of the bodily and spiritual life perfectly. The man who does this is in right relation, usable relation, consecrated relation to God. He is wholly saved because he is a whole

man in a serviceable or righteous relation to God, at this present time—not because he expects to “go to heaven” when he dies and to live unrighteously here.

But the words “save” and “salvation,” if we go back to their Latin origin, contain this very truth. Look at some of our common words of this same or affiliated root origin with “save,” “safe” and “salvation.”¹ What is a salubrious climate but a health-giving one? What is a salutary law but a wholesome one? What is a salver? Originally, it is a tray on which viands were placed for tasting before serving to the nobles. It was presented to the “taster” and then to the drinker of *health*. It was the carrier of healths. A salute is a wish of good health. So is a “salvo” of artillery. That which is salubrious and salutary on the Latin side of our language is healthy and wholesome on the Teutonic side. The old Sanscrit form of the symbol carries the idea of entirety. It is, then, linguistically true that a saved man, physically, is a healthy man; a saved man, morally and spiritually, is a healthy, a hale (holy), complete man in that sphere also.

¹ Though not directly to the point just here, it is a suggestive fact that in their ultimate root these words are closely allied to the word “serve.”

Our lexicons give as English equivalents for the Greek New Testament term *soteria*, or *soterion*, "safety," "soundness." That soundness in our vernacular use is closely associated in idea with safety is seen in the common phrase "safe and sound." A sound apple is one without defect, good to the core, consequently a healthy, hale or whole apple, and safe for an apple-eater's use.

Even our King James New Testament and the modern revised versions more or less directly imply the close relationship or correspondence between *salvation*, *save*, *safe*, *sound* and *health*, *wholeness* or *healthy*.

In the story of Zaccheus (Luke xix. 1-26), when he tells Jesus how he gives to the poor and how he restores fourfold to the man whom he has wronged, Jesus replies (in Tyndale), "This day is health come unto this house," and adds, "For the Son of man is come to seek and to save that which was lost"—thus putting the idea of health and the idea of saving the lost in the same category of thought. Further, it is interesting to note that this incident is followed immediately by the parable of the pounds, as though Jesus would emphasize the principle of getting the most possible out of what we have or what we are. This is economic; the

ban upon waste. It prescribes the adjustment of values for greatest efficiency, the conservation and adaptation of resources, the utilization of all powers and opportunities in the cause of righteousness or the service of God. This is what it means to be saved—being economized.

Again we have the words "saved" and "health" in the same synonymous relation when Peter tells (Acts iv. 8-12), "Neither is there *health* in any other. Nor yet also is there any other name given to men wherein we must be *saved*." In our later versions it is, "Neither is there *salvation* in any other." And this follows immediately upon Peter's calling on the rulers and elders and scribes to witness to the fact that the man born lame had been made *whole*. Or, as Peter put it before that (Acts iii. 16), "The faith which is through him hath given him this perfect *soundness*." Thus in all our later versions, while they do not use the word "health," as Tyndale does,¹ they so closely relate the

¹ The King James uses the word "health" twice; in Acts xxvii. 34, and in 3 John 2. But the Revised Version in Acts changes it to "safety"; and in 3 John retains "health." Tyndale has "health" in the first case and in the second, with remarkable insight he uses a different term, "thou prosperest and farest well." This is very suggestive.

words "soundness," "whole," and "salvation" as to make them virtually interchangeable with health.

There is another interesting correspondence in Tyndale's use of *safe* (Romans x. 9, 10) for the King James "salvation." In the latter it is, "With the mouth, confession is made unto *salvation*"; in the former it is, "To knowledge with the mouth maketh a man *safe*."

The interjection "hail" means a wish of haleness or health. The Anglo-Saxon "was-sail" was simply "be whole" or "be healthy," a phrase used at drinking bouts. The "was" or "wes" was the second person of the verb *wesan*, to be. The wassail bowl was the bowl from which healths were drunk.

It was no mere vagary of Wycliffe's or of Tyndale's that the essential idea represented in our word "salvation" is that of a hale or whole condition. We can go back of Tyndale yet two centuries and more to the metrical Psalter in the Yorkshire and Northumbrian dialect of the thirteenth century and find our "horn of salvation" as the "hele horne" (health horn) (Psalm xvii. 2); and for our "God of my salvation" (verse 46), "God of mi hele" (God of my health); for our "deliverance" (verse 50), "heles" (health);

and (Psalm xxiii. 5) for our "salvation," "heling" (healing); etc. This metrical version of unknown authorship was surely translated from the Latin Vulgate¹ and therefore gives the early English equivalent of our Latin-English "salvation," "save" and "safe," as health, heal, whole. To save is to make whole as Jesus so often put it.

We can go much farther back to the Gothic Bible of Bishop Ulfilas of the fourth century. The Gothic is the oldest literary representative of the Teutonic branch of Aryan languages in existence. It bears analogies, in its structure, to the Greek. In certain forms it is even more precise than the Greek. In this work of Ulfilas we have a Germanic literature five centuries older than the Nibelungenlied. Ulfilas, the Goth, was of Capadocian ancestry. Greek was like a native tongue to him.

When we come to examine such Bible passages as I have already quoted, we find in Gothic two words, in varying form, *nasein* and *ganistai* or *ganisan*, to be whole, to heal, to save, to deliver, used in place of our "save" and "salvation." The first *nasein* is an earlier form of our modern

¹ The Latin New Testament uses *salute*, *salutis*, *salutem*, *salus*, *sanum*, *servari*, *servandi*, etc., according to position.

German *nähren*, to nourish, to feed, to support (a *sine qua non* of health). All this shows how the idea of life, vitality, soundness, health, completeness, underlay the Gothic and later Germanic idea of our word "salvation." Indeed the New Testament of Luther and the modern German use for salvation, mainly, *selig* (blessed or blissful—the initial word of the beatitudes), *heil* (hale), *gesundheit* (soundness or health), *helfen* (help), for our "save" and "salvation." The German name of the Salvation Army is the *Heilsarmee*—the health or holiness army—for "holy" is only another form of "wholly," healthy or entire. Thus not only the Latin but the general range of Germanic concept was that of healing, health-giving, whole-making, perfecting, wherever in our Latinate English we read "save," "safe," "salvation," as a translation of the original Greek.

And this lends forceful significance to the prominence given to the healing services or miracles of Jesus, as illustrative of his fundamental thought of restoring wholeness to an impaired or partially developed world. And it conforms to his own statement that he had come to give life more abundantly. It makes simple and reasonable his parting admonition to the impotent man at Bethesda after

his healing—"Sin no more"; and it also puts fullness of meaning into his famous question to the Scribes and Pharisees at the healing of the palsied man (Luke v.), "Whether it is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?" It does not argue that bodily sickness is the immediate result of sin—even though it be a more or less remote consequence of misdirection somewhere—but it does show that the idea of wholeness knows no hard dividing line between body, mind, and soul. The spiritual world is in a sense independent, yet all inclusive, and salvation is an all comprehensive term. To the educationist it means that the body is to be taken into account when the mind is to be developed and that mind and body are both to be taken into the count when spirituality is to be developed. In other words, true religion can slight no part of the man. This is the Hebrew-Christian position. Even the soul can be overpraised to the neglect of the body. But this is aside from our main point.

The value of wholeness, of unwasted utility, of a full accountability, is acutely shown in latter-day slang and in the accepted vernacular. The right sort of workman or the dependable companion is often

said to be "all there." He is whole. On the other hand, the worthless fellow is not wholly available but dissipated, dissolute—which literally means that he is in scattered bits, a matter of unstable, unrelated, uncoördinated fragments—never to be counted on for a unified concentration of all his original faculties and powers. He is divided against himself and according to Jesus, a house divided against itself cannot stand. Recall also a standard expression in the prayer-book, "there is no health in us." Parts of me may be said to make for Godward uses but not all of me—other parts are yet in the service of the devil. There is no health or wholeness in us. We may be justified, legally reconciled, redeemed or bought back just as we are, but only that which is righteous in us is *saved* from the wreck to a divinely useful purpose.

The beatitude pronounces a blessing on the "pure in heart"—which is an unadulterated, unmixed heart, a heart "all there," entire. In Leviticus xix. 19, we find that it was not permitted to sow the field "with mingled seed," nor even to mix linen and wool. No man of the tribe of Aaron physically defective could offer a burnt offering (Lev. xxi.). Likewise only an unblemished animal was ac-

ceptable. The idea of wholeness or health runs compatibly with salvation all the Scripture through. And in our way of looking at human nature we have all praise of the whole-hearted and little confidence in the half-hearted man whatever his profession.

So that after all we speak in our inmost selves the ploughboy's tongue and think his thoughts with him. It is health that the man-in-the-street wants, body and soul. He wants to be "all there." This he can attain only in God's way. He can, it is true, in a degree save his powers for temporary evil ; he can acquire skill in slander, lying, deceit and multitudinous crime, but always sooner or later with recoil and with losses exceeding the gains. He never can thus even aim to be a man.

Not until his first concern is to align and coördinate his purposive powers with the Power that makes for righteousness can he feel that what he saves is the salvation of eternity ; and that the desire for such salvation is the truly spiritual desire to be a whole man ; to be perfect even as the Father which is in heaven is perfect. Perfection is entirety.

IV

A PRACTICE OF ENTIRE ECONOMY

IT being demonstrated that the vital idea in our word "save" or "salvation" is that of an immediate and continuing personal moral practice and not a divinely issued policy against penalty after death¹—What must I do to be saved?

The answer is in the question. Do just that: Save. Save what? Whatever resources make for a whole and completely furnished manhood as an element of a morally united and perfected society—the Kingdom of God. Observe, however, that spiritual resources are saved by their use at interest. This is a cumulative process involving a knowledge of the best way. The notion of saving from sin was present in the

¹ The idea of next-world insurance is wide-spread. An article in the interest of churchgoing in a daily paper before me is headed, "Are you insured in the next world?" And a sentence in black type reads, "Every man and woman should carry heavy insurance against the Hereafter." Note also, the hymn "Majestic sweetness sits enthroned" contains the line, "He saves me from the grave."

question of the Philippian jailer, says Richard Roberts, "only as a part of the larger process of establishing the welfare of the whole man."

This practice of saving necessitates visible guiding standards of value and measurement. The captain saves the ship by the standard aims and principles of navigation ; the little financier saves a fortune through an application of definite principles of accumulation ; the fire department saves a building through a familiarity with certain causes and effects in action. The petroleum industry saves by a knowledge of chemistry and the arts.

In all these cases of saving there is a cost in the process ; the ship suffers in consumption of motive power and in wear and tear ; the financier suffers direct or indirect loss in his process of acquiring ; the process of extinguishing fire is at the cost of loss by water and by other expense in machinery and even in man ; and the manufacturer suffers the cost of a "plant."

In other words, all saving processes record both profit and loss and if there are no balances of profit in the long run there is no saving. The real aim is to get the most out of the resources by the reduction and utilization of waste. This in its lowest English term is economy—which is only a synonym

for salvation whether we are talking about material or spiritual effects.

Considering salvation as whole-life economy or entire utilization its practice on the negative side resolves itself into the twin effort for the prevention and the utilization of waste. This is individual and collective or social. It is what our chemists and other scientists have been doing for us in the physical world. Now, every substance has a limited use. In its production there are materials to be excluded. So far as the product is concerned they are "waste" until used in another productive process. The garbage pail contains the waste of man's dinner table. But by just so much it contains food for hogs or manure for plant life. That which is wasted is not saved until it is saved—which means brought into usable relation to a desirable end, as was demonstrated in previous chapters. A man cannot by merely confessing Christ call himself wholly saved ; he has only taken the first necessary step in the saving process which he is to continue. At best, he is only partly saved like the books or the dollar aforesaid.

When illuminating gas is made from coal there is a large wastage known as coal-tar or gas-tar. Formerly, this was thrown away—

lost. Now, it is saved to be made into useful pitch, carbolic acid, creosote, various oils, benzol, naphtha and other products used for motor power, antiseptics, lighting, dyes, medicines, disinfection, preservation, lacquers, varnishes, perfumes, ammonia, fertilizers, and numerous extended applications. When there is absolutely no waste the salvation is complete, whole. But that is not yet feasible.

It is easy to see how saving or utilizing becomes more and more full with the progress of knowledge. It begins very partially when the waste is large and the salvation small. The same is true in the making of men and of man. Education is a very large factor in salvation. Knowledge is really power or efficient manhood. Ignorance is the waster, the sinner.

By analysis and synthesis the trained chemist has reduced the waste pile of the gas-works to a minimum of ultimate loss. When we are able to see what deeds make for good or evil, when we can visualize the long run, we shall be more savingly productive, life will be cumulative because more economical in the use of our life-powers, and less thwarting to our own best intentions and to those of our fellows.

In physics, take the smoke nuisance as another illustration. The volumes of smoke which arise from thousands of stacks and chimneys are simply unburnt and therefore wasted coal. To burn this smoke would be to save coal, since it *is* coal. But this is not all. The smoke-laden atmosphere is detrimental to health—which is a loss of life ; it increases the cost of living—a loss of life ; it injures plants—a further reaction against human life ; it injures beautiful things, destroys fabrics by necessitating their frequent cleansing, and depresses the spirits, or the life-force. This chain of evils from the uneconomic use of coal could be followed indefinitely into remote places and to future ages as the begetter of innumerable forms of human suffering, and vital loss in the spiritual as well as in the physical life.

Similarly, inattention to one's personal moral salvation, a lapse in its practice, entails loss and thwarts the saving process of one's neighbours or of society as an organism. No one is saved alone or lost alone. Every immoral personal thought or deed is ultimately smoke in the social atmosphere ; a destroyer of hale human relations and of abounding life.

We hear much now of conservation. The

problem of true economy or salvation of material natural and national resources is coming to be discussed as vital in multitudinous forms—notably, in mineral deposits ; in flowing water as power, as medium of transportation, as a necessity of plant life, and as tides ; in forests as raw material of manufacture and as a factor in the conservation of water ; in the land itself as a reservoir of heat, as source of food supply and the abode of animals and men ; in solar heat and in fuel from organic waste. The waste in the lives of beasts, birds and fishes is appalling. And the waste of human lives still more so—especially the lives of children. Race deterioration is one of the visible forms of wasted childhood. But to go back to wasted national resources, water, plants, minerals, coal,—we cannot be indifferent to these physical forms of waste without being also indifferent to our moral forms of spiritual loss. First the natural, then the spiritual. A wasteful spirit is ultimately immoral and unspiritual. It balks life here and impoverishes eternity.

In his book on “The Fight for Conservation” Gifford Pinchot says, “The first great fact about conservation is development. There has been a fundamental misconception

that conservation means nothing but the husbanding of resources for future generations." Precisely thus is it with spiritual or complete salvation. It means progressive development *now*, and not a mere cold storage for the future life—even though the future will profit by it through a continuing development.

Noting the gradual awakening to the sin of waste¹ Mr. Pinchot adds, "I recall very well indeed how, in the early days of forest fires, they were considered simply and solely as 'acts of God' against which any opposition was hopeless and any attempt to control them not merely hopeless but childish." In the same way we hear good people say "results belong to God"; thus shirking further responsibility for the salvation of their fellows with whom they may have been struggling by futile and untested methods. Of this, more later. Results *do* belong to God but responsibilities for giving to God his own belong to men.

The primal question, then, which this book sets out to answer may be bluntly paraphrased (perhaps offensively to tradition at first), What must I do to be 'economized'? And this is, in more scientific aim, How shall

¹See development of this identity in Chapter V.

I become fully developed?¹ Or, in more familiar phrase, How shall I make the most of myself, and of my fellow men? Where am I wasting? Or, as Jesus might have put it, How shall I become whole? How shall we as a social brotherhood be whole? And, in more formally theological terms, How shall I, how shall we, become one with God in Christ? But most completely, How shall man be united in God?

The standard thus realized, the pace thus set, is simple enough. If we take two steps backward for every step forward we may be walking in "the Way" but so long as we are not moving towards Him who alone is holy or complete we shall never get into unity with the Perfect One. So long as we lose faster than we gain we cannot become whole. The world jeers at "penny wise and pound foolish" living and at "saving at the spigot and letting out at the bung." Folk speech is the prophetic wisdom of the ages. At bottom, it is spiritual.

The test of to-morrow can and should be higher than the test of to-day. Jesus recognized working standards when he said: "Ex-

¹ The Hebrew was perhaps the only great ancient religion which did not set the soul and body against each other as natural enemies but taught the sacredness of the whole man.

cept your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no wise enter into the Kingdom of Heaven." And when he said to the man of great possessions : " One thing thou lackest ; go sell whatsoever thou hast and give to the poor and thou shalt have treasure in heaven." But that test was for that man and at that stage of his development. One standard is to be applied to the pending moral case of one person and not necessarily to the differing circumstances of another. This is evident in the following side counsel of Jesus : " Not all men can receive this saying, but they to whom it is given. . . . He that is able to receive it let him receive it." And that there are stages of development in this : " I have yet many things to say unto you but ye cannot bear them now." Says Royce, " The true moral code of Christianity has always been and will remain fluent as well as decisive." ¹

We may pause for a moment here to add a word on " standardizing." This much over-used term signifies a method by which things,

¹ He adds, " The early apostolic churches fulfilled the Master's teaching by surpassing it and were filled with the spirit of their Master just because they did so." This may be regarded in two ways and may be misunderstood.

persons, or institutions may be compared or rated. Without the thermometer the Arctic explorer could not convey to us any idea of the degrees of cold which he experiences in high latitudes. Before electricity was put scientifically under control for practical uses, its power was not standardized—its manifestations could not be accurately compared. Accordingly, means of measurement were devised and standard terms applied so that now the electrician speaks as familiarly of volts or ohms as we do of degrees of temperature, or of yards, pounds or quarts—and his work is by so much the more efficient.

It will be seen that the moral comparison of one individual with another or of one with himself at different times is very far from being thus standardized.¹ The same is true of institutions. Scientific standards are at their best when they are quantitatively or mathematically expressed. Interpretation, however, involves imagination, insight, appreciation, in any case. This becomes subtle in the Binet and later devised tests of mentality ; but when it comes to the moral-spiritual-social life we are as yet very hazy and in-

¹ An exceedingly ingenious and suggestive essay in this direction is President William DeWitt Hyde's little volume, "Self-Measurement."

definite, without norms in our notation of progressing salvation. And yet the mind does quantitatively, if crudely, set material and moral interests over against one another in choosing a course. One of the educational problems of the day—and likely to be for some time to come—is the standardizing of school efficiency. Should it rest on equipment, on numbers, on proportionate retention, promotion or graduation of pupils, on curriculum, on accessories like playgrounds, lunch counters, dental and optical scrutiny or hygienic control? There is something subtler than these yet both dependent on and in a measure independent of these.

When we come to the church and the religious or Sunday-school we find the problem there also. "Front line" ratings have been tried and to some extent are in vogue as a mode of standardizing school efficiency. But it is easy to see how the most inefficient of schools may measure up to such a scale. The effort is laudable but the essentials of real rating are as yet afar off. What is the subtle element by which a Sunday-school may be measured?

It is not necessary here to follow such a discussion into details or to attempt to solve specific problems of method. If we could

follow every Sunday-school pupil of twenty-five years ago to his present moral-spiritual purpose and attainment we could doubtless construct a system of standards. But, as elsewhere argued, this kind of following of units of character, of manifestations of the self-values through expression, of development of strains of personality—is as yet virtually unattempted in any but the most meagre way.¹ Nevertheless, is there not an index finger somewhere? We have school numbers, attendance ratios, contributing percentages, building and material equipment, church-memberships, “conversions,” organization, curriculum,—all these must count for something. Yet we may have a good school with a minimum of conveniences and of the ordinary external signs. And vice versa some of the most impressive-looking schools, to the eye of the casual visitor, are among the poorest in results of the long run.

Perhaps if we could measure the degree of realization of the fundamental problems we could arrive at a standard of valuation. Here is the crux: I once heard a teacher

¹ Hampton Institute keeps records of all students receiving scholarship aid. The records cover their lives after graduation, “so that the full results of scholarship gifts may be followed by the donors.” So far so good.

argue that the curriculum was right but the children were wrong. This is like censuring the bees for not making honey like the bottled imitations. Let it go without proof that where the problems or main issues are realized there will the coöperative effort be to solve them. Where relative moral-spiritual values are best discerned results are surest.

In general, if we could standardize Salvation itself—that is, check off our living in terms of the larger spiritual-moral life of social man, we could the more hopefully rate our homes, businesses, churches, and schools. In spite of our appalling ignorance and blindness to the economy of the long run—or salvation—however, we can, with this fact in view, make headway. We can conserve and concentrate effort, observe results, avoid the waste of resources of material and of divinely delegated power, and study the fine art of proportionate distribution and emphasis of effort and appeal. Referring again to the religious school or educational church, it is quite apparent that effort to standardize it to this single ideal of salvation, while there are sporadic instances of it, is virtually untried.

The saving practice is as different for differing personalities, individual or social, or for

the same personality at different stages, in the spiritual life as it is in the physical,—even though fundamentals be of universal applicability. But always it is summarized in George Frederick Watt's motto—"The utmost for the highest."

Jesus set tests not as a finality but as a necessary step to be attained by the individual in the process of his salvation under his own immediate and peculiar forms of difficulty.

If we sing "Oh, to be nothing" we mean simply to acknowledge our Master as our only ultimate source of life and its possibilities, our guide and mediator; but let us remember that he tells us to be something, to be more and more, to save ourselves and help others to save. We cannot slumber in the thought that "Jesus paid it all" however great his sacrifice was for us; for we have to pay a practice also, and it is dangerously easy to interpret this phrase as a warrant for irresponsibility. He "bought" our possibilities or resources with "a price," and we have to use them to save life in the substance of character,—which is being and doing something. We cannot even plead, "I did the best I knew how," unless we have *tried to know how*. And it is here that our chief

failure lies—in not seeking to know the highest nor to learn how to do the utmost.

Salvation, then, in the religious sense embraces the whole life and is ultimately spiritual or moral-social. If the navigator must have a standard compass, the meteorologist a standard thermometer and barometer, the optician standard lenses, the musician a standard pitch, and the financier a standard money valuation, so must all activities aiming towards gain or progress or surety or excellence have their standards of relative values. Without such, we never know where we stand and if we are ignorant of where we stand how can we know which way to move with profit? Many persons prefer to shut their eyes to the situation. Purposed blindness or self-deception is sure waste of resources and is the unpardonable sin.

Right here is where we fail in the process of salvation to righteousness. In the individual and in the social life we need fixed standards of purposive appreciation or of comparative values. The highest reach of a college course, according to William James, is the power to know a good man when we see him. The most accessible standard of measurement is in the ethic of Christ. The finality of standard is in values for whole life.

But, as in his counsel to the man of great possessions, we may need to look first for lower or intermediate standards. As the accountant makes a trial balance and in many years of business many settings of losses against gains, in order to know whether the business is a saving or a losing one, so must we in the moral-spiritual life pay attention to these tests of loss or profit in our methods of attaining that righteousness which exalts the individual as well as the nation. We must "number our days that we may apply our hearts unto wisdom."

Salvation, then, is the measure of the whole life whose highest expression is spiritual-moral. Religion is a matter of our relation to God. The larger part of that relation is a matter of our relation to men and to man.

There is a non-moral as well as a moral element in true religion. As an interesting side reflection look at it a moment. There is a very important element in Christianity, as the Rev. R. J. Campbell has shown, that has nothing to do with duty or conscience, nothing to do with right and wrong, good and bad, merit and demerit. It is just the "thrill and exultation of living in line with the creative purpose of God."

This is not the practice of salvation although it marks a stage of it. The ease and grace with which the fish swims, the linnet sings, and the eagle soars are just the "measure of the completeness with which in their several degrees they express the divine idea that they are.

"The great ideal for us all to aim at is the attainment of such spontaneity in doing the highest and the best that all considerations of right and wrong will be utterly transcended. You may remember my telling you some time ago that the life eternal, the life that God lives, the life which produced us and which will one day be ours in its fullness is a life which has nothing to do with right and wrong, but in which every soul, by being simply and naturally itself, will completely fulfill its destiny and do the best for every other as inevitably as flowers bloom and rivers flow. That is the life you and I are craving for, and will some day win under the leadership of Christ. It will be the life of perfect joy because also that of perfect love. And every time you see a truly beautiful thing done by a human being on earth, done from the heart and with genuine gladness, you have got a glimpse of the life eternal."

This is the non-moral side of the Christian life—the spontaneous, free, joyous expression of one's affectional personality without the hindrance of problematic moral questions of

obtaining results in the long run. It is an efflorescence, an all-pervading God-consciousness. But also there is the moral side—the struggle for the best, for the balance of profit in the building up of the righteous manhood which Jesus declares to be an essential element of the social Kingdom.

In discussing the fact that “the conception of God is more vivid and more all-pervading among Oriental peoples than it is in the West,” Dr. Frederick Jones Bliss¹ says:

“There has been no more important movement in the history of religion than when the great Hebrew prophets unveiled the truth that as far as He is related to human life God is preëminently a God of righteousness. Since the time of that vision, for all who have true spiritual apprehension, religion without morality has been inconceivable. This union of religion and morality has continued to be the ideal of Judaism, and since their inception has been also the ideal of Christianity and in a lesser degree the ideal of Islam.”

While this brief exhibit of the two general aspects of the Christian life is tangential to our main subject it is not irrelevant. It shows clearly that the upbuilding of a healthy or whole man is a practice based

¹ “The Religions of Modern Syria and Palestine,” p. 4.

largely on one's relation to his fellows or to society. This is a *practice of the best* more than it is a self-contained waiting for the manifestation of the "supernatural."

And this practice of the best necessitates a visualized economy of the long run. It is conscious of what follows in the train of an idea or a deed. It recognizes that one must lose to gain—lose life in the immediate to gain the balance of profit in the long run. He must "number his days." This is the process of salvation. And its capital problem is the gradual reduction of waste and loss to their final extinction by entire utilization. There is no entire utilization in a practice not primarily and ultimately related to God. Waste is the measure of separation from God. This is necessarily a practice to which we must be educated. We must be trained to a sense of measurable moral relative values to distinguish a true from a false whole-life economy, in short, to know a good or healthy man when we see him, and to know him as a constituent of the Kingdom, which is a healthy full-lived society. Here is the standardizing ideal. It excepts no issues, activities, or interests. It begins with the individual, it eventuates in society as a spiritual kingdom. The Kingdom of

God is a "Kingdom of uses," at least in this world.

The Kingdom of Heaven or the Kingdom of God is the ideal social state. Its up-building is the process of social salvation. The individual cannot save himself alone. He cannot be in full spiritual relation to God without being in moral or righteous relations with men. To him who wastes man in men, self-economy is impossible, for he is part of man. The practice of salvation is therefore, finally, the practice of building man in the likeness of God. This is the making of the Kingdom.

In a democratic age the term "Kingdom" has doubtless been something of a hindrance to a sympathetic attitude towards the saving office of Jesus. Royce substitutes the phrase "Beloved Community." He says :

"There exists no human community that is adequately conscious of its own unity, adequately creative of what it ought to create, adequately representative, on its own level, of the real and human communion of the spirit. Our best communities of to-day either take account of caste or of nation or of race—as all the political communities do—or else when deliberately aiming at universality and at religious unity, they exclude one another ; and are therefore not, in an ideal sense and degree, beloved communities."

But in the concrete art of living—the Practice of Salvation, as we are calling it, his rule of action is, “Do whatever you can to take a step towards it, or to assist anybody—your brother, your friend, your neighbour, your country mankind—to take steps towards the organization of that coming community. . . . Act so as to hasten its coming.” These are the modern terms in which, more anciently, Jesus would have said, “Seek ye first the Kingdom of God.” Make the world of man one by making it a whole man’s world.

V

SOME ESSENTIAL IMPLICATIONS

IT must now be apparent that the basal working idea of salvation is economic.¹ The various original Hebrew and Greek terms in the entire Bible, as we have seen, range pretty widely in significance from enlargement or extension, national deliverance, escape, rescue, victory, security, prosperity, up to individual preservation, safety, and personal reform, healing, renewal, self-sacrificing efficient service, social solidarity, and a normal complete unity with God in Christ in this life and in the life hereafter. Great and varied as this scope of interpretation is our translators have chosen to represent it all in the single term "salvation" or "save." Indeed this is the one all-inclusive term for entire welfare, individual and social.

Nor is this without reason, for we can see that there is the common factor of a progressive God-linked efficiency through all the

¹ In the much larger and truer sense than finance or material acquisition.

shades and stages of meaning and application.

If now this salvation or spiritual economy is the central idea of the Bible and of religious philosophies, what must have been the dominant world-condition to call out that idea? If conservation, economy, efficiency, course all through a book that took a thousand years or so in writing, mankind must have a decided need to be reminded of some certain tendency of his that militates against him and makes for his undoing. The traditional Christian will be alert to answer that this is the tendency to sin. But to the naïve man-in-the-street this is a *non-sequitur*. Not sin in the traditional sense of rebellion against God, but loss, or *waste*, is the complementary or correlative of salvation or saving.¹ As a matter of language we cannot escape this concept. John (1 John iii. 4) says, "Every one that doeth sin doeth also lawlessness; and sin is lawlessness." And what is lawlessness but disregard for that order which is the very assurance of power? True, sin is waste and waste is sin, when we speak in economic terms as we do when we use the word "save" or "salvation." The old theological definition that sin is "any want of

¹ This is foreshadowed in the previous chapter.

conformity unto or transgression of the law of God" is true in so far as God is the supreme economist, but this is in a different sphere of thought altogether from that of the individual setting himself consciously in open rebellion against God. Nor is it necessarily true, as a "religious" advertisement says, "If you are a normal man you have defied God by breaking his commandments." On the other hand, the man who offers only half a man or a tenth of a man to God sins against God; the man whose service is half-hearted sins; for such a man is not practicing salvation or saving in God's interest, but is wasting, losing himself and his substance and is thereby sinning—striking at Life and the God of life.

In this vernacular interpretation let no one imagine that he finds a note of discouragement. If it is patent to any one that he cannot, even with Christ, be a whole man—cannot attain to full health—in this life, he has the inspiring consciousness that the saving process need never stop. If it is always partial in acquirement it is always whole in purpose. Salvation, as a process and a practice, is thus a present and eternal aspiration and activity. But while its forms of activity and interest are multitudinous, its spirit and

motive and affection, to be real, must be single even as God is one. The man in process of saving will always have his face set towards God and grow more and more into the likeness of God. He will find this complete likeness, in human form, only in the Christ who thus is his mediator—his Way.¹ And when he has found the Way of salvation—to save—he finds the meaning of the Pauline figure, “to live is Christ.”

What do we mean when, in the phrasing of the Episcopal Prayer-book, we say, “We have left undone those things which we ought to have done ; and we have done those things which we ought not to have done ; and there is no health in us ” ?

We do not necessarily say that we have not done *anything* that we ought to have done or that we have done *everything* that we ought not to have done. We virtually admit that we do some right things and some wrong things. Indeed we categorically profess it when we say “there is no health in us,” for, as we have already seen, this means that we are not hale or whole men, but partial. We tell a good deal of truth for God, and engage in considerable subterfuge, chicanery, and deceit for the devil ; we pour

¹ The early Christians called their religion “The Way.”

out money and even energy for righteousness and gather in money for the unrighteous greed that oppresses, enslaves, and destroys human life. We pull in two conflicting directions. We pray for the triumph of good, we work to sustain and uphold evil. So we are not "all there," our endowments are dissipated, we are not wholly for anything. There is no wholeness, haleness, or health in us. The Prayer-book is right. Something is wanting. At best, we are incomplete.

Now in the language of that fine old English Prayer-book we find the salvation idea still in the petition—"Restore thou those who are penitent." Put them back into their proper relation with Him who would use them. Restore them; give them not, as the lost button, to an unrightful owner but as the lost coin or the strayed sheep is restored to a relation of utility in the service of its rightful owner.

And then, pursuing the prayer again, having been restored to the old relation with and to utility for God, we want to "live a godly, righteous, and sober life," the whole man in this godly practice—a practice of health or wholeness, no part assigned for iniquity while other parts are assigned for righteousness.

The whole man must be saved to godly purpose. This according to Wycliffe and Tyndale,¹ and according to our common tongue is Salvation. Every confession of sin, then, is a confession of only partial salvation. The sheep and the goat are within the individual. Certain of our energies have not been saved yet for God but are still astray, lost somewhere in the dominion of the devil. All these powers, all these energies, all these resources must be hunted up, and brought back to their legitimate purpose of righteousness. Every one restored to its relation of godly

¹It must be remembered that Tyndale interprets not only the English folk idea but the earlier Teutonic and the Latin. And indeed the Greek Catholic or the Russian Church teaches the same idea. Bishop Sergius, Rector of the Ecclesiastical Academy of St. Petersburg, in his work, "The Orthodox Teaching Concerning Salvation," draws a definite line between man's outworking of his own salvation and the heresy of "salvation by works." Refuting legalism and substitution after summarizing this Western Protestant position, he says, "The important part of justification is not the pronouncement of the Protestants but the conversion of man away from sin and towards life in God, in fact—a moral revolution. And indeed it is thus that the Orthodox (Russian) Church has always taught and still teaches. . . . Many profess Orthodoxy merely because they never took the trouble to ask themselves what they really believe. . . . There is no direct connection between dogma and life in the consciousness of these people. Hence it follows that their Orthodoxy is not enough for their salvation. . . . It is necessary that they should live in accordance

utility is just that much more of the man saved.

This is manifestly a process, a present practice of the individual. It is just as much a practice in the moral or spiritual life as in the physical and material—or salvation has a very different meaning in the one case from that which it has in the other—and this is a foolish disparity.

The attainment of this salvation or health (wholeness) is a gradual process. So long as one sin remains we are defective and must get

with the law of God. . . . It is a mistake to consider oneself a Christian without labouring for salvation. . . . In other words we do not discuss how salvation is to be accomplished but the necessity of working for it. . . . Salvation is a change which partly depends on the free choice of man and partly on divine grace, a change from evil to good. . . . The cause of this change is belief in Christ." The Western Protestant "imagines God a merciless judge whose nature is to punish and who is adverse to man. Having nothing to say for his own justification, man trembles before God and would rather give up all hope of salvation and give himself over to godlessness. . . . The condition of a man who has just believed is merely the entrance, the preparation for salvation or justification but neither the salvation nor the justification in itself. . . . The Orthodox must not interpret this in the Roman Catholic way, he must not think that works earn salvation. . . . Salvation can come only if man works it out himself but he cannot work it out any other way but by faith." In other words the transformation of the moral character is the salvation because it is the gradual diminution of loss and waste.

rid of it before we can be complete or hale. We must do this—practice it. Paul told the Philippians so when he told them to think of and to do certain things—things true, things honourable, just, pure, lovely, of good report. A man who will not steal may be saved from cheating but not yet from impurity; or he may be saved from impurity and not yet from harsh and selfish unloveliness. He is not yet healthy—not a whole man in righteousness.

Peter, in his second epistle, says that “the entrance into the eternal Kingdom of our Lord and Saviour Jesus Christ” will be accomplished only by doing certain things. He does not minimize the work of the Saviour but he does say that some things have to be practiced—self-control, patience, brotherly kindness, and so forth. Indeed it is invidious to quote texts—so truly is it the trend of Scripture that goodness or righteousness is the only self-perpetuating element in life and a thing necessarily to be attained. In fact, it *is* life.

It is very properly argued that the up-building of Christian character or soul health must proceed from the Christ within—from a renewed heart, regenerated affections, and not merely by accretions of moral achieve-

ments and reforms. It is said that a Christian cannot be made as a brick wall is made, a brick at a time, a virtue at a time, but that the process must be vital, like the growth of a tree from the original germ.

This is true as a principle.¹ But it is just as true as a fact that in our complex environment and purposes the mind must be trained to discriminate between the things which in the long run make for evil and those which make for good. The spiritual desire for good and the love of righteousness are not enough. The art of life is a practice which improves by a knowledge of determined relative values of moral-spiritual means and ends. So, while character must grow organically from the divinity within, it must accept or reject that which is offered as the raw material of subsistence. It must fatten on assimilable food, waste through indigestion, or die by inches from poison. It must know how to meet its own needs in the individual and in the race and must be trained into that knowledge for practice.

¹ But much misapplied. Thus a religious paper says : " Growing out of sin is not a part of true Christian growth. . . . Sin is a foreign element which has no true place in the growth of a Christian. . . . Let the omnipotent power of the blood of Christ blot it out." It then says we cannot be sinless but we can be freed from the power of sin !

Not for a moment does this vitiate the doctrine that such proper terms as Repentance, and Conversion as well as Salvation connote changes other than and preliminary to the ethical or moral. Such changes, as the Rev. Richard Roberts¹ says, are "not merely a reversal of moral tendency" although this reversal is one of its chief consequences. Primarily, the change is "from the natural to the spiritual life; and it is no less a revolution whether the natural life has been spent in the pursuit of vicious satisfactions or in an endeavour after a certain standard of moral attainment." We first make ideals out of reals and then realize those ideals. We must be careful, however, to observe the distinction between the changed heart or the revolutionized attitude, or the new birth of power, desire and affection—and the specific process of practice which, in the limitations of its own terms, constitutes Salvation.

While Russian Orthodoxy has been cited as an approach, at least, to the view of salvation here held, it must be admitted that Bishop Sergius himself, or his translator, seems somewhat confused in his thought when he says, "the soul is not saved because of its exterior acts, but because its whole in-

¹ "The Renaissance of Faith," p. 239.

ner being is renovated and it is forever with God." This, however, really is correct if we strictly observe the meaning of the word "because"—a word which vitiates many an argument. It is perfectly true that the soul is not saved *because* of its exterior acts, for it is the acts, or the spiritual-moral life, or the just fellowship of the soul that *is* the process of salvation—the saving, the accumulation of divine excellence towards the perfected whole. But as Sergius says, this saving process is carried on by man "*because* the whole inner being is renovated." The distinction is clear—a distinction between power and the achievements of that Power through its human direction, conservation and concentration upon divine ends.

On the evidence of Jesus as well as of common science and historic sense the end of living is Life. Much that is called "life" is but an aspect of death. The difficulty is to know life from the theatrical simulation of it. With all due respect to the Hebrew-Christian emphasis on Love it has been indolently caught up as a sentimental apology for inaction and a finality.

It is plain that love is an attribute, property, or power or mode of a living being. Life is therefore the first requisite. The

standardizing of love-power must consequently be in terms of life—as Jesus gives it. Love your enemies—do not kill them, do not shut them out from the larger collective life of the Kingdom but bind them with yourselves in unity of life purpose. Salvation can be measured only in terms of life—even though love be “an expansion, a deepening of life,” “an elevation and an animation.”¹ Sin can be measured only in terms of the loss of life, or waste ; and this is the measure of the break in our relations with, or our distance from, God. The Gospel is not essentially legal or penological but vital. Love, as action, is “the utmost.” Life, as purpose, is “the highest.”

As the spiritual life is “an increasing activity and creation,” says Eucken, “so its being called to life at individual points is a rousing of life to its highest energy.” The movement is active and masculine, the “inwardness” is not of that antiquated form of mysticism but “rests on ceaseless self-determining activity.”

It is further implied that salvation is a direct product of a spiritual idealism—a creative fine art that is infinitely more than mere estheticism. The ultimately valid form

¹ Eucken : “ Life’s Basis and Life’s Ideal.”

of the spiritual life "appears to be a high ideal to which man can only approximate"—here and now at least, let us say.

But this is the idealism that does things. It is headed towards more fullness of life and finds its growing balance in "strivings, collisions and even in failures"—not in evaporating dreams.

This is Messianic, religious, Hebraic, Christian. All this, in that it is not confined to churches, to Sabbaths, to rites of worship or to secret devotions, but extends to all the activities, subjective and objective. It is a grievous mistake to suppose that a spiritual-moral idealist cannot be a Titan of salvation in the world's work. It must be a poor religion that objects to heroic effort to attain complete living.

It must be confessed that the very lack of this idealistic sense in the people at large is the most discouraging drawback to our social and political salvation. No more obvious and portentous illustration of this truth is immediately at hand than in the attitude of the daily press and its readers towards President Wilson's inaugural address. Editorial comment all over the country conceded its idealistic beauty, its power of literary expression, its moral aspiration; but few realized

the difference between what Mr. Wilson characterized as an interpretation of the occasion and what would have been a mere programme of politics or statecraft. To the vast majority it was a plane so new as to bewilder the materialistic sense.

It was a programme that the partisan editors and thousands of citizens were looking for. There "is a feeling of uncertainty," says a paper of large circulation, "as to what he is really driving at." It is appalling that the journalistic molders of public sentiment do not know what a man is driving at when he hitches his wagon to a star. Another paper, quite as unable to appreciate the educational power of such expressions or indeed to see the masculine vigour of such idealism, thought the address evidenced "the trepidation of an inexperienced pilot." Such a critic has no conception of great moral vision beyond a programme, forsooth, that will insure "booming" business or terrify the nations. It is no wonder that moral uplift moves so slowly.

Another declared that even sincerity in such "luminous phrase and polished diction" is not enough without adequate performance. Granting that this were true, such comment helps to discount the fact

that the ideal must precede the performance. The spiritual education of the people to the salvation of the state is lamentably slow under journalist utterances that thus cast suspicion on the executive possibility of the idealist.

The same conditions were evidenced during the first year or more of the great reform mayor of Philadelphia, Rudolph Blankenburg. His moral ideals were too novel to be quite intelligible to the great mass even of properly behaved and usually well-disposed citizens. They had looked so long upon politics as politics, that they never even suspected the ethical problems that underlay the business reform of municipal management. The educational power of such an administration, even when thwarted by hostile demagogues, is not the least of its values to the people and to the nation. And the lack of trained ethical discrimination and idealistic spiritual insight in well-meaning citizens is not the least of obstacles to the efficiency of such administration.

That so few persons, comparatively, in the workaday world know where the problems of their own security, happiness, and personal growth lie, that so few realize that the

salvation of the whole is, first, the problem of the salvation of the individual, is a searching criticism on the old régimes of spiritual culture, devotional exercise, and moral training. Salvation is a matter of present life in all its interests and bearings. It is a virile, vigorous, constructive, spiritually discerned and controlled world-eyed practice, or it is nothing but a meaningless term without issue in the realities of life. But in truth it is the outworking of the whole consciousness in the individual towards a spiritual world now as well as hereafter.

Perhaps no one person, certainly none in modern times, more fully exemplified this ideal of salvation as wholeness than David Livingstone. In him we find the entire *motif*: God in the Bible, God in Nature; inspiration and science; prayerful faith, indomitable energy; inviolate moral obligations unmoved by systematic theological abstractions, undaunted by heresy hunters, unbarred by denominational boundaries, controlled by his own vision of the world's need and the way to meet it, a lover of all mankind and of the whole man—soul and body. Livingstone was as truly spiritual as an explorer and discoverer as in teaching and preaching. It is given to but few to ap-

proach him in accomplishment, but it is open to all to vary from him only in direction of activity and in comprehensive degree of conquest.

VI

THE TESTED LIFE

IF salvation is a practice it is more than a practice; it is an art. Every art is a practice but not every practice is art.

What is art? Scores of the ablest thinkers have essayed to define art—with varying degrees of success. I venture here what seems to me to be an all-inclusive definition in very simple terms: Art is the better way to do things. In its deepest root meanings it signifies “to fit.” It implies, therefore, a measure of skill in the adjustment of parts.

There is a deal of human practice which is the worst because the most wasteful way to accomplish its end. There is an immense practice which, although seeing its immediate purpose, does not sight the real end of a trend or long run. When the practice moves by the conscious desire to do the thing in the best way it becomes art. It may be a low grade of art because it is satisfied with slight or soulless betterness:

but art nevertheless. Hence we have mechanic art—the best way to drive a nail, to saw a board, to construct a table, to row a boat. When the end to be attained is beyond mere utility, when it lies within the realm of intellectual emotion or of spirituality and the joy of doing, when the best way is inseparable from the end to be attained, then the art becomes fine or high. When the artizan becomes thus lost in the pursuit of excellence in making a table or a cabinet, he rises to the dignity of an artist as truly even though not so loftily as the sculptor, the poet, the painter, or the musical virtuoso.¹

Now when the end in view is that of a perfect manhood or a perfected society,² the practice of salvation reaches the art of divinity and comes only through union with the Divine. Observe that the artizan studies the economy of his raw materials as he selects and cuts them. If he be a master,

¹ In a lifetime I have seen two bootblacks whose pride in attaining perfection in their work approached, in kind, the joy of the artist.

² Tolstoi in his "What is Art" holds that art is transference of feeling and that its highest mission is to convert the logical sense of brotherhood into feeling. The problem of Christian art, he says, "is the realization of the brotherly union of mankind." And Eucken says, "as we need a religion of the spiritual life, we also need a morality, an *art*."

he has probably a junk heap of scraps or outcast things which other folk have called trash. Out of this heap he draws a bit of old gas-fixture, a wooden bureau knob, a clock wheel, or what not. In one of these waifs he finds a shape and a material nearly ready to his purpose. Thus, like nature herself, he abhors waste and practices economy as an art—an adjustment of materials to ends with the least loss of resources and of efficiency in effects. He is finding what life is and, as its revealer, is attaining the summit and the joy of fine art. He is discovering that the best way to do things is the economic way, for this means that he makes all things count for something and for the most when in their right proportion. In this he expresses that sense of the relations of fads which is truth and wisdom. He is an artist.

Proportion, then, is the essential element or indispensable factor in art as distinct from mere practice. When an effect is to be produced in painting the essential factor is proportion—in quantitative relations or values of light, form, colour. When one or all of these fail art has failed by so much. The same is true of music or literature. It is true of a bit of china or cabinet ware or of dress. And here art and science meet, for

science reaches its height when it becomes quantitative—knowing proportions.

So, there is a best way to do things. There are better and best ways to economize men, the family, the church, the school, the state, and, fundamentally, to save society. This best way is nature's way, the way of utilizing all resources in the most economical, the most proportionate and artistic way. In our ignorance there will be some disproportion and therefore some loss, leakage, waste ; but our problem is to reduce this to the minimum and to make it temporary. As this waste is a fault in art so it is sin in the soul.

To save, we must realize the trend, the long run ; we must take the long look ahead, we must discover goals and ultimates and learn to discern when things seemingly not wrong in themselves may result in evil and loss instead of a balance to the good. The great question is, What follows in the train of an idea or an act? Successful business men spend and lose only because ultimate gain may come by this way. Others jump at immediate gain only to find that such gain is not real because in the long run they are losing or are hopelessly lost. So Browning :

“ Oh, if we draw a circle premature,
Heedless of far gain,
Greedy for quick returns of profit, sure,
Bad is our bargain ! ”

So no single deed has value alone. Failure may be a stage of success. Similarly, there is no purely individual salvation.

It would appear, then, that it is necessary to know how. The art has its science. In every art of life, from the most ordinary artizanship to the highest art of building a whole man or a hale society our prime duty is that of knowing the best way to do the thing—to practice the fine art of soulship.

There came a time in the life of John Ruskin when he gained this vision of life as an art and of art as an economy of life. When he switched off from limited art criticism to a criticism of human economy, he really touched bottom as no other art critic had done. He subjected himself to ridicule, but time has opened the world's eye to the soundness of his base at least. “ He was led to perceive,” says Sir Oliver Lodge, “ that the ultimate test of varieties of production and consumption was their influence upon life itself; that, after all, the human soul itself was the most vital and essential kind of manufacture with which a nation could con-

cern itself; and that to this kind of production when properly regarded all else must be only subsidiary." Ruskin himself thus puts it: "It is open to serious question, which I leave to the reader's pondering, whether, among national manufactures, that of Souls of a good quality may not at last turn out a quite leadingly lucrative one." He wishes as his work's totality "to leave this one great fact clearly stated: There is no wealth but life—life including all its powers of love, of joy, and of admiration."

Nor are the values of life all in the prescribed utilities, or in the open deeds or on the sleeve of the coat. Hear Browning in Rabbi Ben Ezra :

" Not on the vulgar mass
Called ' work ' must sentence pass,
Things done, that took the eye and had the
price ;
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind could value in a
trice :

" But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account ;
All instincts immature,
All purposes unsure
That weighed not as his work, yet swelled the
man's amount :

“ Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and es-
caped ;
All I could never be,
All, men ignored in me,
This, I was worth to God whose wheel the
pitcher shaped.”

The struggle and the striving, the floundering and the tumbling to rise again all count as so much net achievement when there is an aspiration for life as an end and a search for the knowledge how.

This is as true of organized society as of the individual. Look at our civic or political life; then look at our educational ideas, ideals, and methods. This is the age of child-study. It has decreed that the child is the centre—not the curriculum. Yet it is floundering in all sorts of efforts to reconstruct and reform our morality of citizenship. It is a day of insurgency, “progressive” parties, “business administrations,” exposure, challenge, and restitution. We “reform” and backslide to our feudalistic political barbarity and then reform again and so on in regular rhythm. But it never occurs to most of our good people that although we have theoretically discovered childhood and the value of beginning at the beginning, we

have a wonderful public school system that makes little real effort to educate children and youth for citizenship. True, text-books are in use for this purpose but the principle of learning-by-doing has barely entered into the curriculum.¹

Strangely enough, it seems that no difficulty looks so balking as that of using what we have. Perhaps the commandment against coveting is in effect an order to set a proper valuation on our own resources—without which we inevitably waste them and so sin.

What logically follows is the necessity of standard tests—as indicated in the previous chapter. This is the rule of all life. There is no time when one is not more or less consciously reading his own tests. He does it when he crosses a crowded street. Often they are by false standards—the chemical reagent is impure or is substituted, or the scale is out of balance or the weight is abraded or the measure miscalculated or mismarked. But we accept the fact that test is necessary to hold our own with ourselves

¹ Various movements such as the Junior Republics are doing something but the "School Republic" devised by Wilson L. Gill is the most promising idea yet propounded. It is the first serious attempt to inculcate moral-civic principles by the laboratory method or according to Froebel's law of learning by doing.

or with society. Paul does not hesitate to say "I bear branded on my body the marks of Jesus" (Gal. vi. 17).

Perhaps there is no one greater obstruction to personal and social progress in salvation, or spiritual health, than the failure to discern true tests. Indeed our very tests themselves need testing. First we must see that there is a problem, as has been already noted. This is the initial step towards mastery. It took a Newton to see that the problem of the solar system was the problem of the fall of an apple. The two things were aspects of one thing. Every life is full of such similars which seem dissimilar to the unthinking.

I have just used the phrase "progress in salvation." Who knows progress when he sees it? Nothing is so elusive. Everything that looks like concerted movement in the social or civic world is not an indication of progress. Development it may be but progress it may not be. Just now women's suffrage is in the fore. Without passing one way or another on it, suffice it to note that the test of its validity in the minds of many persons is in the answer to the question, Do the women want it? But this is only a partial test because it does not touch the heart of the problem—which is the social

health. Therefore the test question is, Is it best not alone for women but for the entire community or state? And then the second question, What follows in its train? Let that be answered as it may. Civic development it might be but social-moral progress, or salvation, it might not be.

Take the burning question of the reduction—to say nothing of elimination—of commercialized sexual vice. Much of the effort to cope with this hydra miscarries, however earnest, because of the failure to discover that the heart of the problem is, finally, a moral control. The need of that control is in more than one party to the evil and in more than one kind of passion. When we realize the fundamental truth of Life, we shall see, as a correspondent says, “that much that has passed for civilization, religion, science, altruism, uplift, and charity resolves itself into one word, ‘barbarism.’” When the meaning of salvation comes into clear, sharp focus, we shall know better.

In a different field again, test the discipleship of “Christian Science,” however sincere, and it will be seen that it mainly rests on a false test due largely to lack of vision—failure to see its real base, or to care whither it morally tends in the long run. Most of its

votaries have been won over through real or supposed cures of real or supposed physical ailments. For three thousand years such cures have been wrought. Give it all necessary credit. With most followers of Mrs. Eddy the test of the worthiness of the cult was largely in this "testimony" of cure. There were accessory reasons of course, such as the appearance of great learning in the "maze of sesquipedalian verbiage" of Eddy "philosophy," the novelty of serenity, etc. But the real problem never lodged in their consciences for it was never glimpsed; the vital tests they never applied.

There was no long look, no social vision, no possibility of scientific or moral progress in it. Thinking was done under prescription. The system is, at bottom, anti-social and as a government it was, in a growingly democratic age, a despotism although perhaps now an oligarchy or, at best, a bureaucracy. In a preëminently scientific age it of necessity forbids that investigative spirit which is the essence of science. To the arbitrary *a priori* declaration of one woman all final interpretation must conform. With it, no discovery of science must be permitted to conflict. It cannot consistently make common cause, or join willing hands with others in

physical sanitation, hygiene, philanthropy, "first aid" in relief, or hospital support. Individuals sometimes do these things because of their spontaneous sympathy, but not consistently with Mrs. Eddy's basal idea. They are better than their standards. The microscope and the alembic have no place in the autocracy. Christian Science could not have had any part in the extermination of yellow fever, the discovery of the parasite of malaria in the Roman Campagna and elsewhere, the rendering of pest-ridden districts habitable and healthful, and notably in the complete hygienic revolution of the Canal Zone—for the microscope shows the cause of these diseases in a live microbe and not in a mental state.

At the annual meeting of the Royal Society in November, 1912, the Buchanan medal was awarded to Col. W. C. Gorgas "for his remarkable services under the American Government in combating the terrible scourge of yellow fever. As chief sanitary officer at Havana, Cuba, he there for the first time applied those sanitary methods by which the yellow fever was almost entirely eradicated from the place. This marked success led to his being entrusted in 1904 with a similar but greater task in the Panama

Canal Zone where the same disease was rampant." The result we all know. Under the French some years ago, the workers on the old canal died of the pestilence like flies and the work was abandoned. Under the United States, the zone is healthful. Why? Science has made discoveries. But the so-called Christian Science cannot consistently make such discoveries because one woman orders that all disease be found in "mortal mind." Science is a colossal factor in salvation, and the ecclesiasticism or theology that rules it out as a method of truth-seeking rules itself out of truth.

Apply, then, the tests of social solidarity and salvation or economy, of open-minded individual interpretation and discovery, and of the elements of true progress through science. Science is not a dogma. Its conclusions continually shift on sufficient evidence. It admits no claim of finality. Christian Science is just the reverse of this. Any system which rests upon a single human interpretation or dictum as a finality never can be progressive or scientific and in the end such a system being closed to new facts and new knowledge is essentially exclusive, unsocial and, finally, in effect, immoral.

Note, I say *the system* is so. The individ-

uals do not see it so because they do not look far enough into results. They are as conscientious as others who follow other forms or leaders. This discussion of a cult would be an unnecessary digression were it not that the business in hand is to point out the fact that any bar to new knowledge is a hindrance to the salvation that grows by knowing how.

It is safe to say that the eager heresy hunter in theology never sees the real problem and always applies the wrong test. He is therefore himself a heretic in the deed. He never thinks a thing through to any but a predetermined end. It has been so from the day of Jesus down to the present day—with the result that progressing salvation has been obstructed and halted, man has been wasted, and on the heresy-hunter rests the onus of balking spiritual gain to the world. Like other spiritual Titans, Livingstone himself was not left unharassed. As in the case of the followers of Mrs. Eddy the mind of the so-called evangelical Christian that is closed to new knowledge and new points of view, which must grow out of discovery, is a block to that progress of individual and social salvation which, however it rests on faith, must rest also on knowledge.

It is not true that religious faith requires no foundation of evidence. Did Jesus condemn the use of evidence? His whole life was a bundle of evidence. It was because of what the disciples saw in him that they had faith in him. It is because of what we see in him that we have faith in him. The same is true of us in our relation to our neighbour as well as of our relation to Christ. It is not that we have to understand all that we believe in for we understand nothing finally ; but it is that our Creator has built us upon the principle that knowledge is a necessary equipment to progress and real progress is, finally, the equivalent of spiritual economy or salvation. Moreover, the determinant or index of this progress is not conformity to a decree or arbitrary authority or standard but consequences rated in terms of human economy or social salvation. And the final test of this is survival value, since Life is the supreme motive of living in Him who created life. Says Simon Patten, "The test of morality is not happiness and culture but increased vigour and longevity.¹ The test of vice, on the other hand, is decreased vitality and early death." Says Socrates, "The penalty of the unjust man is that he becomes more unjust." This

¹ Note the fifth commandment also.

is the truth developed in the linguistic examination in the third chapter of this book. But the statement must be interpreted in the large sense.

Thus, the test of vice is early social death. Say rather, arrested social development or vital impairment. Apply the test to the decalogue. Most persons suppose the ten commandments to be an arbitrary code of good principles or rules. But the truth is that they grow out of the very nature of human society and are necessary to its preservation. A lie in its ultimate effect is a social divider and a destroyer of that mutuality which is, finally, unity in God. So of the other items of the "covenant" of Sinai.¹

Look at random at other false and real tests. Here is a well-meaning catechetical manual for the religious instruction of children, containing much good material but here and there dropping into a common pit-fall. Thus, after asking the children how they should treat their teachers and giving the proper answer that we ought to be obedient, respectful and kind, the next question is simply, "Why?" Such a question is very apt to receive an answer that applies a false

¹ As already shown, the ninth commandment is against the sin of waste at least by implication.

test. The prescribed answer here is, "Because they are seeking to do us good, and know what is best for us, and because it is good for us to learn to obey." It is the middle one of the three clauses of this answer that leads the children into a false test of their parents and teachers. The first and third clauses are all-sufficient. The second is very commonly given to children in the home often to their moral undoing—because the children soon discover that it is often untrue.

Desirable as it is that parents and teachers should know what is best for the children, the simple truth is that too often they do not and it is usually those who know the least that are most apt to pose as infallible to the child. It is better for a child to know that his parent *can* err (as in fact he soon finds out) provided he fully realize that as his parent is seeking to do him good it is best to obey. Sometimes, to be sure, the parent is not even seeking the child's good, but for all such this book is not written.

When we come to the realm of the church and of the religious school, or Sunday-school, illustrations of a failure to discern the real problem, to put first things first, to know tests of aim, spirit, method, and attainment—

are so numerous that we can stop to look only at a few.

The recognition of degrees of merit by rewards, or by promotion, is at best a difficult matter. Among educationists the question of examinations or modes of determining attainment or power has long been a battle ground of pretty evenly matched opinions. The Binet and similar tests for the feeble-minded and such tests of power as Thorndike and others have applied are to be noted in passing as marks of positive progress, often inexplicable as their results are.

Likewise, the giving of rewards and prizes, or even of certificates, is always a question open to discussion. But it is not intended to argue either of these cases here. Those who advocate the practice of award, be it noted, would unanimously condemn the abuse of it.

Crediting the advocates of awards with a disapproval of the abuse of what they regard as a good thing, it must be admitted that too often those advocates, failing to see the real problem and to apply the controlling test, are themselves guilty of one form or another of that very abuse.

For instance, we have seen boys and girls publicly applauded when they were given rewards for unbroken attendance for long

periods. I knew of one boy who had not missed a Sunday in six years and another whose weekly presence had been continuous for eleven years! That such a record is remarkable goes without saying. But notwithstanding the loss by absence, it is in a measure true that such cases are pathetic and pitiable because the benefit to the boy and perhaps to his mother would sometimes be far greater if the church would give him an outing and a change of view through absence. The essential problem is not securing unbroken attendance but the best regimen for the child's development, and the test to be applied is that of proportionate attendance together with difficulties surmounted and the spirit in attending. Nothing is easier than to reward the wrong thing or the wrong person. Note that there is no disparagement of faithful attendance here. The emphasis is on the discernment of the vital thing.

Again, we occasionally hear conventions burst into admiration for a teacher or superintendent who has not been absent from his school for some startling period. Now, devotion and loyalty are good things but if that teacher or superintendent once in a long while were to absent himself for the purpose of seeing what other schools look like, what

they are doing and how they do it, in order that his own school might benefit by his amplified view, the real devotion and loyalty would be greater than in nursing the self-gratulatory fallacy of unbroken attendance, as *per se* a merit and an end instead of a means. The essential proposition is that doing one's best for the school is only possible through new knowledge and inspiration. Continuous presence, however meritorious as far as it goes, is but incidental.

Let us pause here to see what these illustrations have to do with the previous discourse on life as an art. The sense of economic proportion was given as the essential factor in all art. In the illustration from Sunday-school attendance just given there is no intimation that faithfulness in mere attendance is without merit or is even meritorious in low degree. But it was meant to show that its value in the whole picture of a meritorious interest was disproportionate and the standard of excellence was distorted to the distress of the art of life whose ultimate ideal is complete salvation in the Divine unity.

Looking at the Sunday-school again. Here is the case of a large opposition to the introducing of "extra-biblical" lessons into

the graded curriculum. The good folk who want no "text-book" but the Bible overlook the fact that but for the testimony of the living Christ as a transforming power over human character down through the centuries since the apostolic period, the Bible would have been known only to a few special students. It is in the living power of Christ that the Bible receives its present-day sanction and some acquaintance with the heroic witnesses to this living power is as necessary to Christian education as the pages of the Bible itself when the two are correlated as one continuous history of man's relation to God. The objector to extra-biblical study thus strikes at the Bible itself.¹

And while we are talking about "graded lessons" in the Sunday-school or in religious instruction anywhere as against the "uniform lesson" in all grades and for all ages and stages—let us consider just one specimen objection frequently heard from Sunday-school workers. They say that when the grades are studying from different parts of

¹ So, too, does he whose interpretation of Scripture is unaffected by scientific fact and common experience. To keep open the chasm between the day-school and the Sunday-school is to damage the influence of the Bible in the long run. Neither chasm nor stultification is necessary.

the Bible at the same time they cannot be assembled together as a whole school to hear the superintendent's "summing up," or lesson-talk to "clinch" the teaching. Now this objection misses the essential problem in that it assumes that this desk-talk is a necessity and its omission is a loss to the pupils. If this be really a true loss then graded instruction might have to suffer. But the real test is, Which is better, lessons appropriate to the pupils' period of development, interest, understanding and progression, or lessons inappropriate to the great majority, in favour of a ten minute talk from a man at the desk, who may defeat the very aim which the teacher had in mind? It is not a question whether the desk-man can do it well but why he should do it at all.

The appalling ignorance of the simplest Bible facts among young men and young women who have sat under these desk-talks on the "Uniform Lessons" throughout childhood and early youth and who were given these lessons largely for the sake of these talks is an indication that there must be a better way. The real test turns on the pupil's good and this must be determined without the prejudice of a windy old custom to warp the decision.

Again, the church does little to test the relative values of its own functions, methods, accessories and results. As a rule, it rates the musical display above the educational function. It usually spends more on the choir and the organ than upon the school. There is more immediate criticism in the congregation on the voluntary, the solo, the anthem, the notices, the sermon, the offering, the sexton's mad endeavour to have the church both warm and cool without closeness and without draughts in all parts of the building at the same time—more criticism on all these passing phases of adult whim, taste, mood and comfort in one day than intelligent critical examination of the children's educational interests in a year. The essential problem is virtually unseen and there is no proportionate sense of real standards of progress in the health of the church or of its members.

But worse than this are the evasive, arbitrary, and irrational standards too often set by the church for the rating of vitality and progress. For the attaining of these standards and the satisfying of these tests political scheming and polite glosses are too often resorted to. Thus we sometimes find in country, state, or other interdenominational Sun-

day-school organizations a "front line" requirement for a school or a locality or a slogan of numbers for a future date, a diploma standard, or some arbitrary sign of supposed progress for the individual, the school, or the larger organization. These being set, the temptation is to lower moral standards of judgment in order to pass the arbitrary tests. There is no saving progress, no moral-spiritual gain in the mere showing of hands or the display of figures. When the exhibit does not represent the reality there is loss instead of gain. Salvation suffers.

The same is true of church and organized religious politics and statistics in the larger sense. The practice of magnifying one side of statistical reports to make a good showing, the tendency among evangelist leaders and others to enumerate the "saved" on very slight evidence, the retention on church rolls not only of "dead-wood" members but even of the really deceased and dismissed, the extraordinary mode of aiming at fallacious totals—these and other practices have grown into a custom so screened by precedent that few are conscious of the untruth which they propagate; or, if accuracy be challenged it is too often defended on such plausible grounds as the impossibility of being exact in spiritual

matters or of compelling accuracy in an institution mainly manned by volunteer workers. This is a valid defense, within limits, but not in the main outline of procedure or in mere arithmetic of enumeration.

All this looseness of record and warping of announcements to the world—however innocent and unintentional of bad effect they may often be—result in that ignorance of real conditions, those misconceptions of vital situations, those distorted emphases, those erratic valuations, which hide the essential problem from view and result in waste, loss and hindrance to the progress of the church as a power for salvation.

It is unnecessary to multiply illustrations from the business mismanagement of religious institutions. But it is worth while to note the need of popular training in moral discrimination as an element in spiritual vitality.

Take, for instance, the common use of the word "martyr" as applied to such cases as the assassination of Garfield and McKinley. To call these "martyred presidents" is to put them in a category with those who have deliberately gone to their death because of their inflexible adherence to a great and worthy cause. Neither of these men died

that way. Had they deliberately put themselves in the track of the bullet rather than retract an utterance or a principle, or change a purpose, the case would have been different. But they died with no such alternative or intention. The result of these misnomers is a false estimate on the profounder motives, attitudes, and deeds of life and a belittling of the spirit of real martyrdom upon which the church's salvation has in no slight degree depended.

One more illustration of peculiar interest is to be found in the recent over-zealous circulation of the "Finnish Gold Story." Very briefly, the story is that a Finnish postmistress accustomed to handling large sums of money was interested in the building of a chapel for which there was not money enough in sight. One of the bills which she received as treasurer was unjustly large and she was troubled to know how to pay it. Neither did she feel able to go to law about it. Indeed she was the subject of derision and much opposition by many of the little community.

So she resorted to prayer as well as to appeal to neighbours. She was blamed for beginning the building without money enough in hand. In her stress of mind the miracle of the "feeding of the five thousand" came

to her with new force. This was during a short journey to a near-by town in the hope of getting some money from a generous man who, however, was not to be found. When she returned home she went to her treasury box, turned the money out on a table, added ninety marks of her own, and bowing over it prayed the Lord to do with this money as he did with the loaves and fishes and so increase this fund to cover the unfair bill.

Then she began to count the money. The amount of gold had increased with the total ! Later in the day she repeated the operation with the result that there was another total increase. She then took her own personal ninety marks out of the lot and a third time she prayed for more and got it. Then she sent for the collector who, of course, was much moved by the story, and made a little contribution of his own. So she paid the bill. She had 350 marks to start with, not counting ninety of her own. This increased to 751 marks including the added ninety marks of her own ; next, to 751 marks without her own ninety marks ; and then there was another small increase beyond the actual need. This she would keep as a nest-egg.

Can any morally discerning Christian credit such a story ? The multiplication of

coin of the realm by any other than the proper authority would be fraudulent and in fact a counterfeiting operation. Jesus respected the "image and superscription" of Cæsar's coin. Modern mysticism of the school characterized by a distinguished writer as "intellectual laziness" fails to see that the core of this story, the real problem, is a matter of morals. It is guaranteed that there was never a mistake in the counting, no trick in the increase—nothing but sheer miracle. Unfortunately, it violated the law of God and man.

And yet comparatively few Christians will see the basal objection to the propagation of such a story even though done in good faith and the strictest reverence as well as hope of witnessing for Christ. That basal objection is its embellished immorality. But the failure of would-be good people to see it shows the need of training in the discernment of the essential problem and the test of its solution. Any doubt cast upon this reported Finnish miracle will at once be characterized by certain of the undiscerning as a wicked doubt of the power of Christ to do now what he did on the shores of Galilee. And such a limitation of God's readiness to respond to prayer as well as *power* to make "supernatural"

response is regarded as a blow at the integrity of Scripture. But this misses the point entirely. There is no merit in faith without sense. It is not a question of what God could do but of what he would do. Many reputed Bible miracles were simply "natural" manifestations, not because God could not act "supernaturally" but because he did not need to. The discernment of the real problem would satisfy all parties, "orthodox" and "heretics" each so called.

Now, in the soul life of the individual and of society—the atomic and the compound personalities—in the totality of life in all its relations, Salvation is the one theological term that in its literal significance distinctively stands for the tested life. And, in the simplest terms, the test determines that something is missing (lost) or something more or the whole is there (saved).

It is only necessary to study the words of Jesus to see that this is his teaching. His total emphasis was on gaining and losing, and, by symbol and otherwise, on living *versus* ceasing to live—or in other words, attaining wholeness. Both directly and indirectly he insisted on the practice test—the deeds of life—as a condition of admission to the Kingdom. These were salvatory stand-

ards because they distinctly marked progress in the attainment of a righteous or whole character. In no case did he insist, as finality, on acquiescence in a formal statement of doctrine, or in belief in certain reputed facts of Scripture history, or in metaphysical theory concerning his own person or physical origin. Whatever he may have expected of his followers in these regards when it came to the test of discipleship it was always something in the direction of service or of moral attainment in one's relations to his fellows—which underneath implies, of course, his relations to God by faith through regenerated affections.

And note this : the test was not always the same in form. But it was a "control test," looking to the reduction of moral waste or loss to character and the growth towards ideal manhood. To John he said, "It becometh us to fulfill all righteousness." Of course, there are necessary attainments of mind and heart as contributory to character and open conduct. It is noted by Dr. Lyman Abbott that "in more than one instance it is recorded that the devils, when cast out of the possessed, acknowledged his messiahship and his divinity." But the demons would not stand the test of fulfilling all righteousness.

Prof. H. H. Horne¹ recalls that, "No one of the sheep (Matt. xxv. 31-46) is credited with belief but only with deeds, as no one of the goats is discredited with lack of belief but only with inaction." He proposes, accordingly, that "ministers at their ordination be asked what they have done and purpose to do for the Kingdom; that religious drones be regarded as the real heretics; and that adolescents be admitted to the church on profession of purpose as well as of faith."

And Prof. Dr. George C. Foley² argues that, "As salvation is fundamentally moral its source must be moral." Noah's faith was in building the ark; Abraham's, moving out of one land into another; Moses', in the passage of the Red Sea. Faith is the wound-up mainspring in action. "If faith be a moral act then it can be reckoned to us for righteousness, because it *is* righteousness"—or right living with our fellows. Dr. Foley continues: "Faith is putting to the test the reality of that Person whom, having not seen, I profess to love. It cannot stop short in feelings or attitudes of the soul; it must be completed in the moral act." The God-centred service of man in a world of men,

¹ *Sunday School Journal*, September, 1911.

² *The Sunday School Times*, May 15, 1909.

the moral-spiritual purpose in action, is the only test of salvation. Indeed it *is* the salvation process. It is marked by the standard of righteousness, the cumulative balance of power in God's favour. It is not confidence in the historicity of written fact, not assent to a dogma or doctrine, not an emotion (however valuable these be), but a purposeful attitude and a becoming in the interest of a measurable moral betterment of the world as determined in the divine economy of the long run. Worldly wisdom recognizes this when it respects the epigram, "The good is the enemy of the best," and, "It is harder to be better than to be good." In other words, the thoughtful man-in-the-street who assents to these now popular aphorisms virtually declares that salvation is ethical or moral, is not a once-for-all human confession or divine fiat,¹ is not static but progressive, and is conscious of a striving for the values of life.

On the other hand, the rebound from the materialism of forty years ago has brought in its train a wholesome sense of the value of the moderating mysticism of quietude, meditation, controlled emotion, retirement, self-abnegation, spiritual focus and concentra-

¹ Notwithstanding a recent statement in a religious paper that we receive our "finished salvation in Christ at conversion."

tion on the higher sentiments, ideals, and the very presence of God in the individual life.

All this is a more or less necessary part of any genuine religion. It may, however, make for salvation or it may not. Sometimes it does not. But it is neither the practice of salvation nor the necessary sign of it. It does not essentially save although it may be a contributory preparation to the practice of salvation.

We find these mystical or quietistic conditions misdirected in the individualistic, unsympathetic, self-centred tendency in the so-called Christian Science, as we have already discovered. Probably in George Fox and his followers, on the other hand, we find most of these elemental forms of mysticism in their highest spiritual efficiency because in their sanest moral control and fundamental application to life. I doubt whether in proportion to numbers the world has ever seen the practice of salvation on such a scale and with such large measurable survival social values as in two and a half centuries of Quakerism. But quietism and pietism are not salvation nor the necessary sign of its practice—even though they may go with it and may serve to foster it.

Other forms of mystic pietism have in the

past had their rise and fall. It is often said that the "holiness" votary is hardest to get along with. This general denunciation of individuals by their class names is unfair and ought to be discountenanced in every walk. But that such reflections gain currency shows that their germination needs also judicial or fair interpretation. If the holiness were real, salvation, because it is wholeness, would be complete. But the facts do not justify the claim.

A notable form is what for forty or more years has been called "The Higher Life." A devotee of this speaks of "the menace of the modern movement for social reform"—not a very promising attitude towards human betterment certainly. Here, too, is a representative statement of the "Higher" position :

"Life in Christ is the easiest life in the world. And no one really knows the meaning of ease until he has actually taken the Life of Christ as his own life. . . . Only Christ himself can bring us this supernatural ease and freedom, joy and omnipotence, which make all things new for us, and turn life into an unbroken song, an irrepressible thanksgiving, an electric tingling experience of the Life of God before which difficulties, burdens, obstacles, duties of every sort become rich delights to be welcomed and rejoiced in.

That is the meaning of the 'easy yoke.' That is Christ's call to us. That is what he offers us in himself. . . . After we have entered upon the hardest thing—the death of self—then nothing is hard, provided at the same time Christ is our Saviour and Life. A miracle which no words can describe takes place in the life even of the Christian who abandons himself wholly to Christ's mastery and by faith receives Christ as his whole life. It is wrong to live the life that is hard."

Granting that this is all true. It pertains only to the individual. Will that "tingling," will that "electric," emotional ecstasy in the individual solve the social problems of poverty, of injustice, of misfortune, of insanity, of disease? Will it do it without intelligence, without education, without training, without the scientific spirit that honours God by using the powers which he has given us as our tools to work with in finding out the riches of his limitless resources and products?

It is easy to say and to think that we have "received Christ as our whole life," as we should; and it is easy to philosophize ourselves into the satisfaction that this is the saved or healthy life. But so long as we and social man run to waste and any possibility of moral efficiency remains unattained we are not wholly saved. Our very language means

this and nothing less or more than this. If we are dead and Christ is our substitute, then the whole social-moral life ought to be perfectly righteous. Otherwise, we have taken an imperfect Christ. The Christ of some of these extreme forms of pietism appears inefficient.

The question of our first chapters, **How can a man sin and yet be in full health or wholeness—fully saved?** is easily answered. He cannot be—else we contradict our own terms and are self-deceived. It is claimed by some that “we sin because our dead self rises from the dead, as it were, and resists our indwelling Christ.” “While we remain dead, dead to sin, our life hid with Christ in God, then our only life is begotten of God and cannot sin.” But it *does* sin and that is the crux, for that is the simple fact—all metaphysical mixes to the contrary notwithstanding.

By its own confession Christ does not prevent the dead self from rising into life and power again. Perhaps “the dead self” has discovered that there is a social responsibility and that there is work to do, a world to live in, a business to practice salvation until man has attained, not an inert death but the summit of a completely healthy or saved life. In other words, the power of the real Christ

within us does not kill us but completely vitalizes us to work out our salvation or, in Tyndale's words, to "perform our own health."

And what is our own health, our salvation? Can it be that he who "receives Christ as his whole life" imagines that his whole life is confined to his own individual health or salvation? If so, he may easily find social service or social relations a "menace." And if so, his conception and philosophy of salvation is essentially vicious. He fails utterly to interpret or to accept the real Christ.

I cannot refrain from here quoting a vigorous little book by Joseph Ernest McAfee.¹

"In no final sense of the word is it possible to save an individual man. Indeed a sheer, stark individual is a fabric of the imagination. You cannot truly save a man without saving his social relations since in his very constitution they are a part of the man and he is a part of them. . . . Christianity is essentially and fundamentally social, has regard to the other man. The Christian religion is not ultimately concerned with our complacent individualistic experiences, however comforting and soothing such may be. Elaborate introspective analyses of how we feel towards God, the punctilious labelling of our inner states with mystical names may be gratifying to those who fancy indulging in the exercise, but such doings do not em-

¹ "World Missions from the Home Base."

body the Christian religion nor reveal its essence. . . . It is the business of human nature to be good."

A few citations of men of mark in the Christian Church serve to show the trend of our present awakening. I quote from Dr. Samuel Zane Batten :¹

"The programme of the kingdom is summed up in the one task of rightening the relations of men, associating them in righteous and fraternal fellowship, interfusing their hearts in common aims, interlocking their wills in a common will, taking up hindrances out of the way, making straight paths for men's feet, giving every soul a fair inheritance in life, ensuring every human being room enough for his proper expansion, and embodying their essential life in social institutions that shall realize the kingdom and in which the Son of Man can find a home. . . . The spiritual life demands a satisfactory economic basis. . . . The duty of all social workers is very plain. They must learn to take thought for the material needs of men and to provide a good economic basis for the spiritual life."

Note, however, that the proposition of this book goes farther. It believes, of course, in the effect of physical conditions upon the spiritual but its "economic basis" underlies all. The moral-spiritual power and resource

¹ "The Social Task of Christianity."

must be conserved and economically administered as well as the physical and material. The whole man is fully economized social man. Again, Dr. Batten :

“The final apologetic for Christianity must be the apologetic of results. . . . The time is coming when the final test of one's Christian goodness will be the measure of his social serviceableness. . . . The very honour of Christ, the very existence of Christianity is at stake in the fulfillment of this social task.”

Virtually, then, salvation, being economic in the practice of entire utilization, is the measurable element in the religious life and this measurability as a cumulative condition ultimately resides in our social-moral relations.¹ The moral losses or gains of the individual may inure to his eternal condition, but so far as this world is concerned their permanent lodgment is in the social decline from or advancement towards righteousness as standardized intrinsically by Jesus.

There is no reason why the real Christian-

¹ Speaking of the case of Zaccheus, Dr. G. Campbell Morgan says: “Of this man giving up ill-gotten gains, swinging back to lines of righteousness, morally remade and demonstrating his moral reconstruction by his righteous act, Christ said, ‘That is a son of Abraham; to-day salvation is come to this house. There is the evidence of it!’”

izing of the ideals of the world should not render moral losses and gains in the immediate present or in the long run testable or measurable—within limits at least. A century ago it would have been regarded as nonsense to talk of measuring the speed of sensations and of thought reactions, as is now done in the instrumental laboratory. Neither would it have been supposed possible to determine with anything like precision the mental grade of the feeble-minded or sound-minded by mechanical, chemical, neural, and mental responses. Some day we shall know the scale of defectiveness in society, we shall measure moral losses and gains by certain accepted methods of determining the moral importance of tendencies and trends.

Nor is this an idle dream. In the light of historic science the vaguest apprehension has in time become concrete comprehension. It has been pointed out by Dr. D. Fraser Harris¹ that "one meets first with a notion, often of the vaguest, a principle, a property, a potentiality for something or other, and one ends with a substance, a species of matter, tangible and ponderable; the notion has become incarnated." Examples are in

¹ Article on "The Metaphor in Science," in *Science*, August 30, 1912.

the evolution of the conception of the "oxygen principle," or, principle of oxidation, to the substance of oxygen itself; in the suspicion that blood moved in a circle growing into the definite knowledge of the mechanical circulation of the blood, on which all physiology depends; in the idea that "the animal spirits" "rebound from within outwards in a reflected wave as it were," becoming a measurable fact of neural reflex movement; in the vague something so long known as fatigue becoming a definite substance that poisons; in the malaria, or bad air, materializing as the sting of a particular species of mosquito; in the recognizable numerous bacilli hitherto passing as disease complexes, etc. "It is sometimes given," says Dr. Harris, "to the man of science to touch, to taste, to handle, what was once only a notion, a suggestion, a forecast, either in his own day or in that of a less fortunate predecessor in the earlier times of the history of a thought."

Is there not a circulation of the blood, an oxygenating principle, a toxic fatigue, a malarious sting, a black death and a white light of life also in the human body politic, corporate, social?

We shall know better the difference be-

tween moral rising and falling, between the right-hand road and the road on the left. We shall know what normality is—something we talk about but have never defined. In the discussion of the insane or feeble-minded, for instance, we continually offset them against the normal. But whether the normal is the average above a certain grade or whether it is a shifting basis according to the usual in a given locality, or whether it is the perfect, has never been determined. When we standardize the Christian and the Kingdom we shall know what normality is. It will be the altogether hale and fully self-active, economized life of God. We have vague ideas of these things now. Wycliffe and George Fox and Froebel and Livingstone and William Booth each in his own way had partial but effective vision of this standard, this test and this ideal of righteousness, not as fluctuating but as a stable convergence towards the Divine standard.

Rudolf Eucken¹ reaches for it, when he says :

“ We can rise about the limitation of the particular, and can view the whole of life. . . . The whole of reality is our problem. In this struggle for life

¹ “ Religion and Life.”

man strives after greater things than mere self-preservation. He is capable of establishing a communion with all men and all things. He can place himself in their position. He can find his truest self in others, yea even in the whole of the universe. The result is an almost instantaneous liberation of his life from the limitation of the particular; he expands and grows above himself. . . . The spiritual life attains to independent existence in the course of his evolution in history. . . . It expands and becomes a new world within the soul, and in this new world each particular action is inspired by the idea of the whole. This unifying idea of the whole life may be applied to each particular point of life and be present in it. . . . A spiritual life deserving that name is not the activity of a single force but the realization of life in its entirety on this particular point of action."

When man progresses Godward to the extent of this realization of life in its entirety on each particular point of action, he will be a whole man. By an accommodation of language or figure of speech we may call him saved as soon as he accepts the offer of Power to begin this process, but complete salvation is not in sight yet short of the life in the next world.¹ Then men will cease to be

¹ Says Dr. Morgan, "Salvation in all its full sense is not a present experience of the saint. The Apostle wrote, and his meaning grows upon me, 'Now is salvation nearer to us than when we first believed' (Rom. xiii. 11). There is a sense in

troubled with questions of merit and demerit, right and wrong. They will live the life of a free personal self-expression of the Divine love. This is the full health of the Kingdom of God.

If, then, the genius of Christianity does not consist in assent to dogma, or in emotional satisfactions, or in acceptance of the reality of ancient records, or in "the labelling of our inner states with mystical names," but in the *saving* of men as man, it is evident that we have a large practice before us in very complicated and difficult situations. In order to practice salvation, we must recognize that there is a better way than the worse yet often prescribed antiquated way to attain healthy spiritual and moral conditions. We need to be intelligent about it and to contribute our share to the world's accumulating knowledge of more excellent ways. This is a matter of education,—of knowledge and wisdom.

Now, there is an extraordinary tendency

which we come immediately into possession of the force that destroys the destructive and that remakes; but never in this world is either salvation or condemnation completed. Nevertheless the process is one that culminates in perfection." Dr. Morgan here advocates one of the main contentions of this book although he does not arrive at his conclusion scientifically. Salvation is a process that culminates in perfection at least as an ideal.

among many votaries of the cult of satisfaction in the substitution of easy supernaturalism for the aggressive conquest of evil—a tendency to lament and disparage the use of the intellect in doing right by knowing how to do it economically and therefore most effectively. It is condemned as lacking spirituality and indeed as the very foe of religion.

To be pedagogically correct in our method of addressing the youthful mind is taken as a lack of faith in God's power to bring results supernaturally. In short, the scientific spirit—the spirit that seeks to know how—is ruled out as viciously unspiritual and, by implication, this canting form of obstruction when reduced to its simplest terms, or carried to its limit of criticism, amounts to an apotheosis of paralysis. And, *a fortiori*, the highest type of spirituality is open only to the imbecile.¹ However absurd it sounds this is the extreme of it.

As a matter of genetic fact it seems quite demonstrable that the one unpardonable sin is this self-satisfied appraisalment of willful ignorance in the terms of piety. Nay, more, the voluntary ignorance, or willful self-decep-

¹ Erasmus says, "As if the strength of the Christian religion lay in men's ignorance of it."

tion, *is* the sin—for it is quite within the experience of human nature that no man voluntarily does that which he believes for sure will be his wasting or undoing. The self-deception appears as a meritorious faith grinning at the supposed inferiority of knowledge. But this is itself ignorance. True, one may have a habit of keeping the wrong road because he has taken it once but he never first took it in the full belief that it would forever damage him.

However this may be as an ultimate diagnosis of the origin of sin, it is certain that a large proportion of our erring originates not in a depraved nature or in a rebellious spirit but in innocence or ignorance of the better way. And this ignorance is primarily usually a misconception of standards of importance or relative values of means and ends. Look over the history of our wasteful ways and their gradual supplanting by more economic methods to see what variegated losses man has sustained by his lack of realization of a more excellent way—which is, finally, an apprehension of God. Waste is sin; its origin, ignorance. When the ignorance is a willful closing of the eyes the sin is unpardonable.

Says the vigorous old prophet (Hosea

iv. 6), "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Paul, when he tells the Corinthians that "knowledge puffeth up," is referring to certain forms of then current philosophical speculation—which, by the way, might not inaptly be compared to certain ecclesiastical prescriptions in our own day.

But it is the intelligent economy of means, the concentration of power, the provable salvation, the avoidance of waste, the entire utilization—material and spiritual, in the working out of a healthy social state or Kingdom of God that is to be aimed for as the Christian essential.

From the point of view of pure science, Sir William Ramsay says,¹ "The whole progress of the human race has indeed been due to individual members discovering means of concentrating energy and of transforming one form into another." This is unification as over against dissipation. It is entire utilization—which is salvation pure and simple. Put this together with the following from an economist, Prof. Thomas N. Carver²—which

¹ Address before the British Association for the Advancement of Science, 1911.

² "The Religion Worth Having."

is singularly applicable to the whole-life-eternal theory of this book :

“If a religion is worth anything, it ought to be a means of conserving human energy, of avoiding waste and dissipation, of stimulating the productive virtues. People with such a religion could hardly help prospering out of proportion to people who waste their energies in sin and dissipation—that is what sin is, and nothing is sin except waste and dissipation.”

These final words are in singular accord with what has been taught in these pages as the inferential truth in the use of the Christian key-word, Salvation. But a society ordered to a divinely perfected economy is one committed to knowledge acquired in the scientific spirit of the open as well as of the consecrated mind.

VII

THE UNLIMITED CHRIST

THE essential thesis of this book that salvation is a practice and (in this world) of partial attainment, together with the facts of the religious life everywhere, suggests the corollary that there is, strictly, no such thing here as a saved (whole, hale and sound) man except as a purpose or ideal; but also that we have no right to consider any one a fully or permanently lost man even in this world. In exact language, men are saving or losing rather than wholly saved or lost.¹ The entire previous demonstration results in this interpretation.

A second corollary is that there is no line between "the saved" and "the unsaved" because in the unlimited Christ all are saving and all are losing with the seeming result that the social balance is in favour of a growing

¹ As shown before one may by a figurative use of language call himself "saved" when he determines to take the Saviour as his life. But as a matter of fact he is not saved except as he saves. He has only found the Way to complete saving or entire economy.

salvation, the measurable moral-spiritual righteousness of man.

Every man is within himself a society of potentialities. The line between the saved and the unsaved runs through the individual rather than between individuals and through the collective society of men rather than between peoples.

The world religions are a groping for God,¹ an outworking of the hindered but real Christ under other names and in prophetic glimpses. They are a partially blind search for unity in that betterment which is salvation, even where the story of Jesus of Nazareth is unknown. At different periods the Light has broken through the darkness. The human-divine revelation was perfect only in Jesus the Christ but even yet in non-Christian countries we find great steps towards real salvation which so-called Christian communities themselves

¹ William James, in his "Varieties of Religious Experience," notes that despite the fact that religious formulas do cancel each other "there is a certain uniform deliverance in which religions all appear to meet. It consists of two parts: (1) An uneasiness; and (2) Its solution. The uneasiness, reduced to its simplest terms, is a sense that there is *something wrong about us* as we naturally stand. The solution is a sense that *we are saved from the wrongness* by making proper connection with the higher powers." This comes very close to the definition wrought out in the second chapter of this book—and subsequently.

have, as a whole, failed as yet to take—for some in the Kingdom are to be cast into outer darkness (Matt. viii. 12).

Perhaps the most striking illustration of this in our day is in the progress of the practice of salvation in China. The following is an extract from a paper read at a conference at Clark University by Dr. Edward Warren Capen :¹

“There has recently come to my notice a copy of the programme of the Social Reform Association, which was organized a few months ago by some of the leaders of the new China while they were on the steamer going north to take over the reins of government. Among the leaders in the Association were the later Premier Tang Shao-yi, the Minister of Navy, Education, Agriculture and Forestry, and many others. This Association, as reported in a Chinese paper, is pledged to a list of reforms, thirty-three in number, of which I will quote a few :

2. Do not take concubines.
3. Advocate independent holding of property after coming to age.
4. Cultivate dependence on self, not on friends and on relatives.
5. Accord full equality between men and women.
6. Prohibit early marriage.
- 7-9. Advocate marriage by choice, the right of divorce and re-marriage.
11. Advocate small families.

¹ Reprinted in *All the World*, N. Y., January, 1913.

14. Abolish kow-tow, using a bow in its place.
15. Abolish foot-binding, wearing of earrings, and face painting.
17. Receive no gifts while holding official positions.
20. Advocate the giving of private property to benefit the public.
24. Prohibit idols and images.
25. Prohibit geomancy or other forms of divination.
26. Prohibit appetites that are harmful to health, such as smoking, drinking, etc.
33. Prohibit indecent advertisements.

“These and other reforms concern themselves with morality and with simplicity and purity of life. Nearly every one is in harmony with Western and Christian ideals, and strike at some established custom or institution of China.

“Another side to this question of Western influence should be noted, and that is that Western example is not always helpful. The evil lives of many foreigners resident in China, the fact that the worst sides of our life are often the only sides seen by the Chinese students in the West, the demoralizing example of the social evils existing in the West with which the Chinese are familiar, and the influence of our yellow press and of our pseudo scientific and atheistic treatises, not to mention our decadent literature, are to be allowed for as counterbalancing the otherwise helpful influence of Western example.

“On the other hand, the missionary, both Protestant and Catholic, has affected China through schools, medical work, and the publishing of books and papers, as well as by the preaching of the Christian religion with its high ethical ideals.”

From the foregoing it is easy to see that in this year 1913 China is growing in ideals of physical, mental, moral-social-spiritual health—which is the economy of manhood or salvation. The fact that the ideals are recognized outside of Christian ranks is in itself salvatory progress—whatever setbacks the practice may have. Much, indeed, of our own so-called Christian population is not practicing salvation, but is making heavily for wastage and loss both at home and in China. Wherever our unsaving but wasting Western Christians may stand in doctrine, in inert mysticism, in uncompromising fealty to the verbal formularies of past ages and in ceremonial ; however much they contribute to missions in China they are not in their lapses making good for the divine economy or salvation of man.

But those Chinese are studying to know how. They are profiting by so much of Western education as makes for progress in character—despite the fact that so much Western piety decries the saving value of education in the art of saving. The Chinese are visualizing what is best, most economical, most hale for the whole people in the long run—attended by certain kinds of immediate personal and even collective loss as

the salvation or economic procedure is. Here, for instance, is what the Rev. Charles H. Derr says :¹

“The rice is being harvested, and from present reports the crop will be a good one. Hunan is making a valiant anti-opium campaign. Old men who smoke find it difficult to get the drug. It is reported that some young smokers have been executed for sinning away their day of grace. The time that was given them to reform had passed away. It is true that in the Kweiyangchow district some poppy was grown during the period of confusion during the time of the Revolution. But as soon as the new government secured the reins of power it began a policy of poppy extermination. Those who know the hardships of trying to enforce the prohibition of liquors can see that China is putting up a death-to-death struggle with this terrible foe.”

It remains to be seen whether these saving measures which are in their essence Christian, although only indirectly the result of Christian missions, will in time be weakened by our selfish commercialized vice or even by a substitution of phrases and forms for life. Let us hope that the power of the living Christ will keep the balance swelling to the good—the eternal Good.

On this subject of the progress of man

¹ *All the World*, January, 1913.

towards that salvation whose ideal is the "image of God" Dr. Robert A. Hume writes out of an experience of nearly forty years as a missionary in India, the country of his birth.¹ He says :

"The assumption underlying this attempt is that God has been ever seeking his Indian children ; that he has never left himself without witness among them ; that with many limitations and errors the people of India have diligently sought after God in eager desire that, haply they might find him, though he has never been far from them ; that he mercifully bore with those times of limitation and ignorance ; that as to earlier generations of Israel God spoke through Hebrew prophets by divers portions and in divers manners, so to previous generations God spoke more or less distinctly by Indian thinkers and saints ; but that now he is speaking to his children by his Son. . . . It is now time for missions to take advantage of the movement against traditionalism in the West by applying similar tests to ascertain what fundamental spiritual value there may be in thought and life among non-Christian peoples despite immense degeneracy in the expressions of that thought and life. . . . No man and no community is a self-centred unit. All men and all religions are bound into an organic whole. The principle of instrumentality, of mediation, is God's method. The Bible is one long illustration of man's

¹"An Interpretation of India's Religious History."

mistaken desire to be a separate unit, dependent on his own thoughts and plans."

Speaking of certain great religious leaders of India, Dr. Hume instances the philosophy of Rāmānuja, of the twelfth century, as teaching that, "the way of salvation is by loving devotion to God." He then pertinently asks, "Since the somewhat allied Christian Doctrine of salvation by faith was unquestionably developed in Europe under the influence of God's Spirit, why is it not right to assume that this Protestant reform in the Hindu religion was also prompted by God?"

In the fourteenth century another reformer, Rāmānanda, taught this doctrine of salvation through loving devotion to a personal God. He was a contemporary of Wycliffe. Dr. Hume here notes, "Both the British Christian reformer and the Indian Hindu reformer sought to purify religion by making it a *personal experience dependent on right relation to God* and not on a hierarchy. Why should not the one," he asks, "as well as the other reformer, be gratefully counted as taught and strengthened by God?" Moreover this doctrine called Bhakti dates from some centuries prior to the Christian Era.

"The divine Spirit who taught these truths to Christians was never inactive towards non-Christians." "Moreover," continues Dr. Hume, "the Christ distinctly said that he came to fulfill the earlier teachings of God, and he did not come to teach new doctrines so much as *to give a dynamic for true living.*"

The partial accomplishment of present salvation is also thus referred to by Dr. Hume: "It is unquestionably safe to say that, as yet, the thoughts and customs of not one man, not one community, not one church, have been wholly leavened by the Spirit of Christ. The leavening process has been only partially effected. In some individuals and some churches, more leavening has been accomplished than in others." In other words there is no hundredfold fruitage and consequently no complete salvation, no full economy of life, no wholeness or health. Moody said that the world had never yet felt the power of one fully consecrated man—which is only another way of stating the essential thesis of this book.

In measuring the progress of salvation by the evidences of that sense of fellowship or unity of man in the divine we must be careful to interpret deeds by their intrinsic meaning. This is too large a subject for exposi-

tion here. But we may find one illustration in the case of a Japanese in the English service being severely punished by his superior for not looking squarely into his eyes. The British officer was subsequently informed that Japanese morals forbade his looking so high as the eyes of his superior, and he was true to a morality not without reason.

Another illustration comes from the Rev. Robert H. Milligan,¹ a missionary among the Fang tribe of West Africa. The people of one of the towns had a quarrel over a boy, a favourite of Mr. Milligan's, from another town, and threatened him with revenge. As a result of the missionary's tact and courage the attitude changed to friendliness and the chief, in testimony of it, took Mr. Milligan's hand and spat in it. The same act among ourselves would signify contempt and enmity. With the native African it doubtless signified much the same as the ceremony of blood brotherhood. That which was the very breath or symbol of the inmost life of the chief was given as a sign of peace and brotherly unity. With ourselves, the act would be vicious, or immoral, because tending to divide by hostility. With the African it was moral because tending towards closer

¹ "The Jungle Folk of Africa."

affiliation and union. Of course the interpretation can be carried farther. The purpose here is merely to show that while human unity in God is the ultimate standard or ideal of moral-spirituality the tests of morality will differ in different ages and among different peoples according to the way in which they read the life preserving or meriting meanings of their customs. In a truly progressive social salvation, however, the test will rest not on a conformity to the ideas of a past age but on a purpose of betterment for the future—a valuation of growth in moral power.

President Faunce¹ very aptly says that,

“The good man of the year 1850 could do a multitude of things which now shock our moral sense and are forbidden by statute law. . . . New standards have in our time created hundreds of new crimes and so enormously enlarged the sphere of law and so increased the possibility of breaking it. . . . The almost innumerable statutes passed annually by our legislatures are simply the enactment of the moral demands of the modern conscience. . . . None of the great moral leaders of the past could satisfy the standards of the modern church or even of the ordinary police court.”

These advances in the standards and ideals

¹ “What Does Christianity Mean?”

are the tally marks of salvation. Should the reform programme of China meet with very limited response or secure small healthy gains it nevertheless publishes an ideal which is in itself the necessary precursor of the actual practice. If the Christian missionary would work out a real salvation from the revolting practice of the African chief, he must recognize that the underlying ideal of it is in truth that very unity of man under the eye of a spiritual power—the unlimited Christ. There is little native salvation in Africa because there is no long look ahead, no real knowledge of salutary or salvatory values. The morals are static rather than dynamic and progressional.

These are random illustrations of the world's status in or movement for salvation. These people who never knew the story of Jesus of Nazareth are of the many that "shall come from the east and the west and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven." Those "Christians" who have not practiced salvation, who doubtless have considered their salvation "secure" by the acceptance of a theological doctrine, or of a Substitute, have to learn the force of Dr. Faunce's incisive remark, "No teaching of the divine willingness

to reckon essentially bad men as good men can bring permanent gain to humanity or honour to God. To 'justify,' whatever it may mean according to the lexicons, surely does not mean to blink moral distinctions or confuse good and evil. It does not mean to uplift man by degrading God." These are strong and challenging words but they simply formulate again in different phrasing one of the essential contentions of the foregoing chapters. The unlimited Christ is the power that purposively saves, the power fully revealed only in the incarnate Jesus of Nazareth.

In him only is there fullness of light as well as of life. Through him only is the undeviating, the unlosing way. For this the world long yearned, as is impressively shown in the following cry said to be the translation from a Tamil poet of a thousand years ago :

"Low in the darkness I wander,
Where is the light? Is there no light?
Nothing know I, but I wonder
Is there no light? Where is the light?
Lord, in the vastness I wander,
Where is the way? Is there no way?
How may I reach thee, I wonder,
Is there no way? Where is the way?"

This is the voice of mystic search but at the

root it is the same as the already quoted conclusion of William James, arrived at scientifically, that "there is a certain uniform deliverance in which religions all appear to meet. It consists of two parts; an uneasiness and its solution."

Another instance of this groping for the Light and the Life is in Job's —

"Oh, that I knew where I might find him,
That I might come even to his seat !

.

Behold, I go forward, but he is not there ;
And backward, but I cannot perceive him."

Yet he knows that the desired Lord of life is a reality.

VIII

THE SPIRITUAL VALUE OF KNOWING HOW

THAT the intelligent or wise use of race or historical knowledge as well as of the personal experience of effects that follow causes ; of consequences that follow modes of thought and action ; of the ultimate hold of habit—that the intelligent use of such knowledge in the interpretation of Law and Gospel is essential to salvation ought to be too obvious for demonstration. Nineteen centuries, more or less, give proof that although inert “self-surrender” alone may sanctify to the innermost of the individual, it will not save the social character to the uttermost.¹ It is too lazy and too indifferent to human needs that are to be met by human means.

That the training of the intelligence is

¹ Writing as a scientist and not as a religious expositor, Prof. J. Mark Baldwin (“The Individual and Society,” p. 83) says, “The individual must be fit to unite in the collective life in order that through him it may be saved ; but it is also through its salvation that he is saved.”

needed in the moral-spiritual life is evident, for instance, in the matter of gambling. Thousands of persons refrain from this vice because they have been taught that it is a vice. But they do not know why it is vicious and cannot distinguish the harmful element in it. Similarly, they do not know the moral difference between a legitimate (even though an extortionate) fee and bribery. Even ministers have, with apparent innocence, sold their votes for a bribe presumably supposing that what a man owns he can sell. How many Christians, even those who look askance at morality in favour of the cultivation of something they call spirituality,—how many of them know where to draw the line between right and wrong tendencies in such transactions? They depend upon standards which are the outcome of long social experience but they do not know how these standards are historically arrived at or why they are true measures of righteousness.¹

This is a matter of education. The spiritual life is that corporate interdependence of men which is rooted in a conscious unity with God. Principal Dr. P. T. Forsyth speaks of certain religions as “not spirituality but faith.” And this is a vital fact. One

¹ Other illustrations are given in Chapter VI.

may have abundance of faith in God and yet lack spirituality—because of his indifference to moral expression as its form in conduct.

To discern what men are coming to, what follows in train, is partly, at least, a matter of intelligence, knowledge, education. To see how one thing leads to another, what relations may exist between two or more things, is the bottom problem in the pursuit of righteousness. To discover the relations between material things, to know what a cause is and what an effect is—these are essential to individual as well as to social righteousness. This kind of knowledge will not come by ecstatic dreaming or inanimate “surrender” nor by a philosophy of “victory,” nor by anything but by seeing things as they are and divining what they lead to.

If we call this science let us see how closely science is related to faith or, if preferred, to spirituality. In the earlier days of the remarkable mission of William Duncan to the Metlakahtla Indians¹ he told them that he would show them how he would make water saw lumber for them. There was no visible relation, in the experience of the Indians, between a sawn log and a sheet of water. After seeing the sawmill erected and

¹“The Apostle of Alaska,” by John W. Arctander, p. 181.

at work an old native came to Duncan and said,

“I want to die now.”

“Why do you want to die?”

“Oh, I want to go and meet our old chiefs, and tell them the wonder I have seen, that you have made water saw wood. They never heard or saw anything like that while they lived, and I want to be the first one to tell them.”

The miracle of making a board by the agency of water—a board to be used in practical life—did not interfere with the Indian's spirituality. The sawmill was a product of white men's intellects, a result of accumulated knowledge or science and yet now a spiritual agency.

If the untrained mind sees no relation of possibilities between water and building lumber, how much more difficult is it for the materialized minds of our so-called civilization to trace the moral relations between an individual's gaming for a penny and the enervation and downfall of a nation?

In the present increase of divorce the great body of religious people look upon it with horror. Yet even of these how many know how many forms of vice train in the wake of the resulting family disintegration?

Again, it seems that all government, family as well as state, needs, at present, to administer punishment. But how many parents, politicians, legislators, judges, or statesmen know the effects of punishment? Much has been written on child training but how much do we know of real results? These are moral-spiritual issues as much as Bible teaching, praying or devotional singing. And their values, their standards of importance can only be arrived at by long social experience and accumulated evidence of observation. The spiritual life is the shared life. Even a non-Christian like H. G. Wells says, "The great things of my life, love, faith, the intimation of beauty, the things most savouring of immortality, are things most general, the things most shared, and least distinctively me."¹ And Thomas Davidson, the "wandering scholar," proposed a society for the purpose of making every man as far as possible the heir of all the moral, artistic and intellectual property of the race.²

Professor James³ quotes Ostwald thus:

¹ "First and Last Things," p. 111.

² "Memorials of Thomas Davidson," by William Knight, p. 125.

³ "Pragmatism," p. 48.

"All realities influence our practice and that influence is their meaning for us. I am accustomed to put questions to my classes in this way: In what respects would the world be different if this alternative or that were true?"

The "realities that influence our practice" are in such large measure hidden from us that they need to be sought out and understood. To pull up a familiar surface fact by the roots is to disclose problems whose very existence was unknown and whose solution means a step forward in social salvation.

For example, here are the titles of a number of papers printed in one issue of the Transactions of the American Mathematical Society:

"On the pseudo-resolvent to the kernel of an integral equation."

"Infinite systems of indivisible groups."

"Improper multiple integrals over iterable fields."

"The southerly and easterly deviations of falling bodies for an unsymmetric gravitational field of force."

What do these mean to the lay mind, however intelligent? Nothing. Yet out of just such concatenations of words have sprung our certainties and comforts of navi-

gating the sea, of talking by the electric flash around the world, of the extraction of dyes and perfumes from coal, and so forth.

Or suppose we should ask some one to state at least two problems around which, finally, the most ancient history of Asia and Europe centres. A distinguished scientist formulates them as, The origin and propagation of our cereals; and The long history of the domestication of the ox and the horse. Who else would have sighted this? But who can deny it?

How many persons know what marks the really great steps in human progress? Not the industrial and commercial advances of the past century, according to Dr. W. J. McGee, but those habits and discoveries which indicate evolution from a low physical and mental equipment to the full expansion of man's faculties. Among these are the power to open the palm of the hand so as to bring the thumb into the same plane with the fingers—which primitive man was unable and some aborigines to-day are unable to do.

“Primitive man is characterized by movements of the hand and arm towards the body, whereas his more highly developed descendant directs these movements from the body. It is the Anglo-Saxon who has shown

this development in the highest degree. The savage grasps a knife with the blade held towards the body. Civilized man holds the blade from the body. The mistress wishing to judge the mental alertness of a prospective maid servant should hand her a plate and towel noting the motion of the hand as the maid wipes the plate. If the motion of the right hand is clockwise the maid should be considered a promising subject."

These criteria or tests of progress are on the physical plane. They are included in the scheme of human or social salvation because they make for the utilization of the powers of the whole man. They do not touch the soul's climb towards unity with the Divine except at the base. But every advance makes for healthy or whole humanity no matter whether in body or spirit—as a new chimney or a faithful sexton may count for the spiritual growth of a church.

Just on this last point, in passing, What spiritual value to the life of a church resides in the sexton? Perhaps few churches set any adequate spiritual value on his fidelity or efficiency. The elected or appointed bodies of government from the clergymen down are all regarded as the chief makers or breakers of the corporate success or power

for salvation of a church. But the unappreciated sexton—what if he fails to open the door, to light the fires, to dust and clean the building? The congregation may be a few minutes late in coming, the service may lag in opening or proceeding but the unlocking of the doors and the preparation for comfort—these must not be delayed or underestimated. These make for the good nature, the spiritual attachment, the economy of effort and efficiency of the whole institution. They make for salvation while the sexton takes the blame of a hundred criticisms and wonders what next.

The institution *par excellence* avowedly set to help us in our practice of salvation is the church. Our individual salvation depends largely upon the salvation of society in the person of her proper institutions. As a necessary institution we must save the church. What are we doing to stop the leakage, to conserve its resources? What are we doing to discover just how profitable or how wasteful our methods are? How far are we deceiving ourselves as to the efficacy of traditional ways and means in a new era? It is common to say that "the world is growing better." Doubtless our ideals are higher. But how far is the apparent betterment only

a shifting of the modes of moral loss, only a new way of waste?

This subtle suspicion becomes substantial under the probe of Prof. E. A. Ross.¹ "New chances for crooked advantage present themselves owing to the growth of a large number of vital interests which cannot be placed under lock and key." And he pertinently intimates that in modern conditions it "becomes possible to devour one's fellow man at long range without hearing his groans or seeing his writhings, without the annoyance of his blood and tears."

The recognition of this long-range damage to one's fellows is of fundamental importance in the saving life. The fact that the consequences of our deeds are so masked or so remote deadens our consciences to our responsibility for those untracked consequences. Here again, education is a necessity in salvation. Jacob Riis pungently observes that it is as easy to kill a man with a house as with an ax. But the death of the tenant is not visible to the owner of the tenement; and the cause of the death is, at best, masked by the multitude of possible causes for which the landlord is not responsible. This is but a type both of those "vital in-

¹ "Latter Day Sinners and Saints."

terests which cannot be placed under lock and key" and of "the devouring of one's fellow man at long range."

The type stands for a long list of modern refined brutalities, the temptation to which we have not yet learned to resist. Nor has the church yet fully learned to help us resist them. Busy with the hair-splitting of "heresy," it has not visualized these grosser shifted immoralities and brutalities in their more recent forms. Unwashed milk bottles, adulterated food, false weights and tricky measurements, professional imposition, "rake-offs," skimmed mechanical work, theological mental reservations and dodges, newspaper derogation, the misleading and deceptive head-line, offensive publicity, branding the untried as criminal, betrayal of financial confidences, lax oversight of public institutions, warped expert testimony, jury fixing, parlour and casino gambling, damage by innuendo and rumour, and debasing moving pictures—are but a few forms of crookedness mostly unknown to or differently practiced by the ancients, mediævals, or moderns. It is unnecessary to multiply the mention.

Another sign of shifted immorality is that of hasty marriage and easy divorce. The resulting disintegration of the family is a far-

reaching destroyer. The churches should be the "great breakwater" between this encroaching tide and personal virtue as well as the stability of the state. We must look for what follows in its train. Look far enough, and we shall see family disintegration with consequent vices; and worst of all the setting afloat of children without protection or wholesome guidance. All these things and dozens more are forms of moral leakage to the individual and to society. The wastage of power is enormous, the salvation sadly thin and partial. The point of view is not that these shortcomings are conscious acts or plans of "rebellion against God" but shortages in righteousness—wastages of life.

The church is in these latter days learning the sin of waste by overlapping not only of church organizations in a community but of organizations for study and work within the pale of the local church itself. Denominationalism is not wrong in itself since men cannot think alike on all points. But when waste power results, it is wrong because unsaving. The one idea or effort on which all may federate or unite is Salvation as it is here defined.

Another form of loss is that of the deception arising from abortive statistics. It is

notorious that church statistics are to be taken with allowance. Admitting that where there is no individual intention to deceive, the prescribed systems of reporting are in many cases at once so seemingly exact and yet so really loose that comparisons resting on them cannot be valid. This is no secret. The business and "legal" world with all its own evasions may well look on in a kind of apologetic pity that begets indifference to the church. The world knows that the church ought to be a model of straight intentions at least—difficult as exactitude in practice is.

All these wasteful conditions grow largely out of original ignorance and the consequent indifference that makes no haste to mend it. The ignorance takes the form chiefly of a lack of appreciation of values, of unperceived standards of importance, of blindness to the essential problems; in short of that significance of the balance sheet to the moral economy of the long run of the corporate or collective life.

Nowhere, however, is this failure so marked as in that very arm of the church—the arm especially dedicated to education and formal instruction apart from the pulpit. I mean the religious school. This has been already referred to in Chapter VI. . Of late it has been

much called the Bible school, as if there were nothing of value in Christian education outside of its ancient text-book ! Following this comes a large opposition to "extra-biblical lessons"—studies in later Christian development ; studies of later Christian heroes and of workers for human uplift ; studies in moral duties and obligations personal and social. The rejection by so many earnest workers of such a curriculum only emphasizes the need of a clearer conception of the meaning of salvation as a process of making man whole. The battle against the use of all but "supernatural" means for making men in the image of Christ, against the weighing of losses and gains ; against the testing of methods in accord with intellectual levels of the time, without cant or prejudice ; against the valuation of Christian moral quality as above a nominal church quantity—all such opposition largely accounts for the wail about church depletion and the indifference of church-members.

Next after evangelization the business of the church should be to educate its people to true standards of spiritual-moral importance, to a proper valuation of spiritual-moral resources and to their use with the least possible waste of life-power. And only true life-

power makes for that true righteousness which is itself power unto life. The Christian is, ideally, the highest type of economist. He abhors moral waste as the essential sin. He looks his balance sheet squarely in the face in the accountancy of Life's business of living.

All meanings come out of our experience and if we know nothing of the experience of men we cannot know whither we tend—whether we are saving or losing—gaining or wasting. What are consequences in practice? We cannot answer this without studying the experiences of men. Mystical meditation may help us but scientific observation, comparison and demonstration are indispensable to our knowing how. The whole teaching of Christ is “not of a logic of doctrine but of a way of life,” and while Christ is specifically “The Way,” we can in practice only find that way in the related lives of men. He was looking for the signs of the salvation or growth of character, for which he was alike the primary power and the pattern, but which demanded an intelligent sense of duties growing out of appreciated social relations. Why there remains the serious gap between our “surrendered” selves and our Way of salvation in conduct

has been aptly put by the Rev. John A. MacCallum in a sermon on "The Ceaseless Process of the Incarnation."

"By emphasizing the miraculous, the infinite, the altogether wonderful in our Lord we have removed him to another plane of being and action altogether where his example has no direct influence upon ourselves. In so doing we have turned our attention away from his perfect humanity and forgotten that our duty lies in bringing his wisdom, his intentions, his spirit to bear upon the circumstances in which we live and the tasks we have to do."

His wisdom and intention must be discovered in his words and deeds when translated into the language of our modern life. And this is not always easy. We do not know how. We are prone to ignore the fact of his wisdom in remembering his office as Saviour.

Wisdom, in any case, is the art of putting the facts of knowledge into their proper relation. This describes the wisdom of Jesus as much as that of our infinitely lesser selves of to-day. No one can be either faithful to Christ or wise who thinks his "salvation" or his spirituality puts him above the need of knowledge. None such can be either loyal or efficient.

There comes a time when the facts of

common experience, or knowledge, and the traditional misinterpretation of Scripture clash—clash often with fatality. When we ask bright-minded children to accept the astronomy and geology and physics of the secular school on Monday and expect them to cast that all aside on Sunday we foment a war between the common experience and Scripture and—which will suffer most in the long run? But there is no need for collision.

I cannot forbear quoting an apt passage here from the Introduction to the biography of Hudson Taylor. The first volume is subtitled "The Growth of a Soul" and the Introduction is by Mr. Hoste, the General Director of the China Inland Mission of which Mr. Taylor was the founder. He writes :

"A good deal is written in the present day as to the need of living our lives and doing our work in a scientific manner. It is to be feared that much weakness and failure in Christian life and service may be traced to a lack of the scientific spirit in our treatment of the Holy Scriptures. . . . A single-hearted unreserved intention to follow the Lord, whilst essential, is *by itself* as fruitless as the efforts of Sisyphus."

The contention now comes to this ; in the matter of religious education and indeed of all moral training in the church and in the

home as well as in the day school, our first business, after consecration to the service of Christ, is to know how. Quoting Clarence Birdseye on the college, by way of illustration: "College methods have often been so crass and unscientific that sometimes their student waste heaps about equal in size their so-called finished product; and fifty per cent. of this latter would be scrapped in a well-run factory—not stamped with its trade name and sent out as a fair sample of its finished product." How many "products" does the church stamp with the word "saved" or with the name Christian which are but scrap heaps of spasmodic emotion and undirected will power!

The Standard Oil Company under scientific direction has made its petroleum waste yield over 200 by-products. This requires analysis of potentialities and a sense of values, a sense of economy in complete utilization of all material to the best advantage. The church seems to dread such scientific valuation of methods and products as if the "supernatural" and the Spirit were somehow deprived of their rights to produce results. There is no danger. Science will never oust the Spirit except by folding its hands in the vain hope that the Spirit or the supernatural will do it all. The tendency to this canting

supineness is a tendency not towards salvation, not towards the health of righteousness but towards irretrievable loss. The Spirit, or the supernatural, gives no support to an impertinent demand that something or some power above us do our work, for which we were furnished the faculties.

And this means that it is our duty to know how,—to learn how to get the largest spiritual returns of salvation out of our investment of all resources, physical, intellectual, moral, spiritual. It means that we cultivate the vision of the long run and the art of adjustment to it; that we value the wisdom and intention of Jesus as much as the moving power of the spiritual Christ; that we learn to interpret signs and face the conditions to which they point as realities to be met with realities; that we study together to discover what things make most economically for our common salvation and why one sort of influence is to be estimated above another; and that in thus standardizing the spiritual-moral social progression we be always alert to formulate anew the educative problem—"In what respects would the world be different if we were to choose this or that modal alternative?"

While this category of views, interests,

activities, or duties—however we may style it—comes home to every man that seeks and to every institution that values the eternal common weal it is rooted fundamentally in the educational church. The church is pre-eminently the institution whose sole interest is that of saving men and man here now, and hereafter if necessary. And yet the church has been so absorbed in a limited view of spirituality, throughout the ages, that it has made comparatively slight endeavour to resolve the problems of economic spiritual-moral salvation of the entire life. Let us look again at this as a straight educational question of learning how. It has already been discussed as a matter of valuation in Chapter IV.

No modern attempt worthy of the name, so far as I know, has ever been made either within or without the pale of the church to study relative values in modes affecting the development of the whole personality by historical method. Approaches to it have been made by individuals of extraordinary insight, and of penetrative observation coupled with the rarest of all gifts, the power of interpretation. But much of the good work done has been extra-ecclesiastical and at best *a priori* sporadic and ineffective. A few discerning

minds have made daring leaps into the dark with apparent results.

But this is somewhat beside the point. The historical method remains to be worked as truly as Christianity remains to be tried—such a method for instance as we find in the tracing of word histories or etymology in the spirit and rigid practice of modern scientific philology. Of course no such exactitude is possible in tracing effects and causes in the salvatory or developmental progress of the individual man. But indications for the race are possible to a degree as yet unsuspected.

Other approaches to the historical method have also been made in the questionnaire and statistical work of educational psychologists in defining the nascent periods and the characteristics of the stages of childhood, youth and maturity. Valuable as these are, they are extensive studies of average development rather than intensive tracings of unit characteristics that abide in successive stages of individuals under different aspects; or they are studies of the seeming whims of isolated tenure; or of the persistences in spite of adverse environments, or of the “promises” that never materialize in kind. No one yet knows what “training,” so-called, is worth even approximately. No one has fairly esti-

mated from intensive study in the individual the damaging power of "education"—so-called—or of its edifying power, either. Approach is made to such knowledge, however, by the follow-up watch over the graduates of such institutions as Hampton Institute.

With all due credit to the church for its achievements, it remains true that, as educator at least, it has never wholly emerged from the plane of what Bergson¹ would style the "professional comic." In his philosophy, the comic is the rigid, the inelastic, the automatic, the mechanical in their variant forms. Common sense, on the other hand, represents the endeavour of a mind continually adapting itself anew and changing ideas when it changes objects. It is the mobility of the intelligence conforming exactly to the mobility of things. It is the moving continuity of our attention to life.

Notwithstanding its achievement, in the past, as an educational prescription the church is thus rigid, inelastic, automatic, immobile in its relation to the mobility of life. It lacks "the constantly alert attention that discerns the outlines of the present situation together with a certain elasticity of mind and body to enable us to adapt ourselves in consequence."

¹ "Laughter : An Essay on the Meaning of the Comic."

Nor is this immobile state confined to the church. We find the same display of devotion to the old habit—the line of least resistance even in professional scientific men. Some time ago a distinguished scientist complained that evolutionists in theory forgot to be evolutionists in practice. And Prof. Charles E. Bessey in a recent address bewails the lack of unity of action and conformity to standards among men of science in the following words :

“ At present we are still in the guerrilla stage of botany, in which every man acts independently and for himself. And it must be admitted that much effective work is done by guerrillas in war and in science, but in both there is far too much waste of energy. Let me pause a moment to explain more fully what I mean by this guerrilla condition in botany. Although we profess to be botanists acting for the best interests of science, we have actually no uniform standard by which we may measure our actions. In one particular we have tried to set up a standard in certain international rules pertaining to nomenclature: and yet after several congresses of botanists we have the humiliating spectacle of a set of laws that nearly everybody disobeys ! ”

True, this may not look like marionette automatism and inelasticity, and yet it is not far from it for it is a lack of the sense of

vital unity and coördination in the waste effort which is loss to the salvation of power. It is a refusal by the very apostles of knowledge—the scientists—to know how to economize in the fine art of getting knowledge. In a supreme sense the church needs to know how to save itself in the interest of the salvation of its people and of the people of the world. No function of the church is therefore more truly spiritual in its intent than that of education in the fine art of self-expression or of making man whole.

This consecrates all pursuit of knowledge for righteous ends. It demands the directed, concentrated use of the resources—the knowledge and the faith, that we already have, the coöperation with, rather than the envious rivalry of, others.

The fact is the church has been so jealous of her valuation of "faith" that she has depreciated knowledge. Science, as theology, she has, strangely enough, made the standard touchstone. But science as a knowledge that grows under the test of results, that advances by human experiment and observation of life, she has too greatly feared. But when we look back to Galileo we may thank God and take courage. Between faith and knowledge there is no war.

IX

"THROUGH THE AGES ONE INCREASING PURPOSE RUNS"

IF it were alike possible and necessary to follow through their infinite branchings all lines of human interest and activity, we should find them converging or centralizing in the longing and the need of Life to express itself *wholly*. It is the business of Life to live, or express itself, and not to die—and death is the unexpressed.

This is only another way of putting Paul's phrases "dead in (or through) trespasses and sins" (Eph. ii. 1; Col. ii. 13). Or rather, it is the real exposition of those texts drawn from the common consciousness of experience. If, as we have seen in the trend of our argument, sin is waste, then, according to Paul, waste is an aspect of death—for it is life unexpressed, unused, lost. So, Scripturally and philosophically, and as an observed fact in Nature, it is the business of Life to express itself wholly, that is, healthily, economically, or proportionately adjusted to

the highest good. Failure in this is waste or sin, and death.

In the abstract, whatever supposedly makes for this wholeness or fullness of expression, this universal welfare, is rated as right, and whatever militates against it is rated as wrong. In practice, men do not agree as to the dividing lines between right and wrong because man is too ignorant. He has no adequate vision of the long run either backward or forward. Hence, ethical standards and moral practices vary not only in individuals but among different peoples even though the longing and the struggle of Life to live is, at bottom, the same. Hence, too, instead of economizing or saving man to the uttermost in God, men waste man. And hence, also, the inconsistency of all men with themselves.

Life, as yet, expresses itself not wholly but partly ; salvation being the balance of gain between all our risings and fallings, our savings and wastings. The people die for want of knowledge but man in the race lives on, accumulating the balance or margin of profit—which, as whole spiritual economy, is the race's bank savings of cents of character towards the dollar of a perfected or complete living relation to God—the author of life.

As we go back to prehistoric or paleolithic man and find his art of making stone, bone and other implements gradually improving by stages in cycles of centuries; and as we follow up those steady developments in the arts to the wonderfully complex and refined tools and products of our own day, we glimpse the fact that life thus cumulatively expresses itself with a balance “to the good” in the long run of millenniums. When this balance to the good is ideally or religiously moral, when it is evidenced not only in the arts of living but in the art of Life, then we see how Life is tending to express itself wholly while “through the ages one increasing purpose runs.”

All nature points to this business of Life to express itself wholly in its marvellous sense of perpetuation as well as in the human instinct of immortality. Even Renan is quoted as holding that there is no lever capable of raising an entire people if once they have lost their faith in the immortality of the soul. That is, where there is no sense of life for Life's sake death is regnant.

But even though we have seen, in the progress of this book, this race consciousness of wholeness or salvation only in a limited disclosure of language as a means of self-ex-

pression, we have pointedly traced that sense of need through variant folk forms alike on the Germanic or Teutonic side of our language and on the Latinic side—the former expressing that universal life need in “Health,” the latter in “Salvation.” It is when man is at his best, that is, in his religious aspirations and penitences, that he has thus most unmistakably expressed himself. And hence, it is in the Bible that we find Salvation the dominant thought and the largest term to include all that goes with man’s expression of duty and love to man and to God.

Whether we use the English word “health” or “salvation,” “make-whole” or “save”; and their correlatives “sin” or “waste,” “lost” or “dead,” according to effectiveness at one time or another, the idea, the racial sense of condition and of need is the same.

Directed by this universal sense of need and of righteousness, it would seem that the prescribed lexical equivalents of the original biblical Hebrew and Greek words are a matter of secondary importance. And therefore this book starts from the English word “Salvation” authorized by our English Bibles. But, as our demonstration shows, its range of application in Scripture is so large that its fundamental significance is lost sight

of to the extent that it suggests no ideal for the purposive life of action.

With *the formal philosophy* of the manner of “the atonement” of Christ the discussion has little directly to do ; but with the “fact of Christ” as the human application of “the power of God unto Salvation,”¹ or as “the power of God and the wisdom of God”² it has basally everything to do.

By its various procession of disclosure of conditions, analogy of meanings and interpretation of race ideas and ideals the argument points to one all-inclusive motive and means of a whole life, unmarred, unwasted, as the ultimate goal of all our thinking, our praying and our doing. It finds salvation to be the measurable increment in righteousness—which is life alike to the individual and to society. The intrinsic antithetical or correlative term is Loss or Waste—which is death.

Call it sanctification if you will ; then the opposite term of this, in theological prescription, is sin or evil.

The difference, however, is that in the first proposition sin and waste are specific and virtually synonymous. In the second proposition, sin is an abstraction defined as an attitude of rebellion against God—or more

¹ Romans i. 16.

² 1 Cor. i. 24.

specifically, a want of conformity unto or transgression of the law of God. In so far as the law of economy is the law of God, this definition also fits the case of waste as the true correlative or opposite of salvation. Waste strikes at Life; sin strikes at God the author of life. The two are synonymous.

In the first proposition, salvation is a measurable progression towards righteousness, just as every cent dropped into a child's savings bank is a measurable progression towards the prospective complete dollar. It is therefore intelligent in the individual and coöperative in society.

In the second proposition sanctification, as at least some extreme forms of pietism would argue, calls for no intelligence and depends on no accumulated body of knowledge or of wisdom in its application to the situations of life; and is essentially individualistic.

In particular, our interpretation of Salvation as a world idea makes definite the correlative fact that loss of any sort is a broken relation to an owner or to a purpose, and that salvation describes a restored or created or preserved relation: that in man this relation must be a relation to God as his sole author and source of power; that this relation is in this life as yet but partial, which is to say

that salvation is but partial; that it progresses towards fullness or wholeness by practice; that it is social as well as individual; that the life which thus practices saving is the righteous life; that unrighteousness recoils upon itself and hinders salvation in men and in man; that the bottom idea is therefore spiritually economic but that the material life is part and parcel of the whole “ life that is Christ ” and salvation towards wholeness knows no dividing line; that the correlative of economy is waste, and sin and waste are therefore virtually synonymous; that degree of waste is therefore the measure of separation from God; that there is no dividing line between the saved and the unsaved but the demarcation is through the individual himself or through collective man as a personality rather than between individuals; that life is an art needing knowledge as well as faith and love for its own complete self-expression; that this is rightness or righteousness and that this righteousness of living was the ideal of Jesus for the race; that the perfectly proportioned or related life is the living which is Christ.

This broad, racial meaning of Salvation as a cumulative practice here and in the long

hereafter, a partial attainment only of right relations now with a continuing ideal of wholeness or perfect relation to God, opens out new interpretations, forbids the sentimental shifting of responsibility, compels discriminating purpose and consecrates activity. It discerns proportionate values and relative importance, adds new meaning to the decalogue, discovers the common life-thread that runs through the wonder-deeds and parables of Jesus, and stands for the brotherly unity of man in the life of the Father.

Its distinctions and messages lie in the very essence of our common tongue and, addressing themselves to the child and the man-in-the-street, prevent confusion of mind and discourage duplicity in profession and in practice. The plea is that the church, when it uses common words, use them in the common way. "Save" and "Salvation," like "Heal" and "Health," are such common words, and when we apply them to the soul the meaning ought to be the same as when applied to any other thing which may be wasted or lost—a dollar, a book, a ship or a human organ or faculty.

The fact is there is no dividing line between things spiritual, in this life, and things physical; between soul interests and body

interests, individual interests and social interests, and the word “ save ” as used in religion comprehends all. “ All things are yours ”—for salvation. The loss of a book, or a dollar, or an appetite, may mean—must mean—either spiritual loss or gain according to circumstances.

The world abounds in good advice, maxims, proverbs, rules of life, and meditations of the wise. There is no lack of such counsel but there is great lack of its application. All real wisdom is a factor in salvation. It is literally true that “ All things are yours ” for life-uses but not to waste—for waste is death.

Humanly speaking, apart from the source of Power—the Christ—I believe the first requisite is to learn to use what you have ; otherwise you are wasting. The second is to learn to apply principles to practice. The third is to know where your world stands and where you stand. The fourth is to know why things are good or bad and to know a good man when you see him. The fifth is to clear your mind by stating your essential problem in its lowest or simplest terms. The sixth is to study relative values or to cultivate the sense of relative importance. The seventh is to study the economy

of the long run, the significance of trends and tendencies. The eighth is to cultivate the suspended judgment and make the open mind consort with the duty of convictions. The ninth is to know when your opinion is of no value or of relatively small importance at best. The tenth is to know that your salvation in the religious sense is bound up in that of the world and that it includes everything that makes for righteousness and that it is a moral-spiritual-social practice.

While the main emphasis of this book has been on the church it by no means stops there. If not by specific direction its diagnosis at least implies that every man, religious or irreligious, must make the most of himself, but that he cannot do this when out of harmony with the Author of life, and that such harmony is unattainable in any high degree without a purposeful God-consciousness. This Godhood or godliness was completely expressed in Jesus and therefore to him to live was Christ.

The people who rob our wheat and our rice of its nutritious outer coat impoverish the physical life of millions and hinder the salvation of energy or life force. "Bad cooking is as provocative of wickedness as bad preaching."

The chemistry, mechanics, and integrity of home-keeping are as much an element of salvation as the logic and imagination of theology. Skepticism as to the place of the Golden Rule in business may slow up the progress of salvation more than a straight investigation into the date of the Book of Daniel or a suspended judgment as to a multiple authorship of Isaiah. A harsh threat to the children in the home, a snappish retort in the family circle, a boorish air of superiority to a servant, a whisper of scandal in the neighbourhood, may pull down the balance of saved life, whatever its gain may be through a bowed head in the church pew, a vocal article of faith, or a chanted decalogue.

An unintelligent, untrained course in the conduct of the “Rescue Mission” may show a heavy deficit in the salvation account. In an able “Sociological Study of the Rescue Mission,” Dr. Howard Preston McHenry, noting various methods and obvious results in a number of these institutions, argues the case for sanity and scientific wisdom thus :

“The spiritual dynamic will be the gospel of Jesus Christ and this will generate every moral force required to accomplish the task but the moral force will require direction, and for that there must be trained intelligence. To put the illicit saloon-keeper out of busi-

ness is not a matter of preaching. To halt the traffic in girls is not a matter of song. To put the shrewd and corrupt politician to flight is not a matter of religious meditation. To bring about better housing conditions is not a matter of prayer. To wisely relieve the distress of the poor, to help in hard industrial conditions, to teach cleanliness, economy and the thousand and one other things necessary to bring the new Jerusalem from God down out of heaven, this insists upon goodness plus technical training. This requires the social engineer and the social pathologist, the scientific Christian leader. This has been the point of neglect in the past and it remains to-day the point of neglect."

When Wycliffe, Huss, Savonarola and Luther took their various stands for righteousness; when Washington and Lincoln interpreted magnanimity under defamation; when Harvey realized the circulation of the blood, when Pasteur demonstrated the germ, when Colonel Gorgas conquered pestilential disease in the tropics; when Pinel of Paris struck the chains from the insane, and Tuke of England and the Pennsylvania Hospital turned the "madhouse" into a retreat and a hospital for the mentally diseased; when Froebel discerned the basal realities of child nature, and Pestalozzi proclaimed universal education, and Booth reached the underworld

and Lindsey showed the power of sympathetic trust in winning the criminated boy to righteousness—these and a thousand other heroic steps not only made men's salvation easier but helped mightily to save a wasting world. Yes, and just as truly is the world saving when the obscure citizen does his duty unbribed and uncowed at the polls; when the unseen mother croons loyally to her dependent babe; when young men and young women refuse to join in a debasing and sensual dance or to defile themselves with the cigarette; when the business man actively believes that his employees are as human and as divine as he.

But the father who is only the money-maker of the family, the mother whose nerves are racked by the daily tension of the card table, the parents who forbid all association of their children with other children outside of the home, who make “society” belles of girls in their early 'teens; the landlord and the employer who practice a refined and concealed brutality; the theologian and ecclesiastic who suppress honest search for truth and independent thought; the mission worker to the down-and-outs who takes no pains to discover whether he is doing what he tries to think he is doing when he risks encouraging

pauperism ;¹ the clergymen and the laymen who stoop to chicanery and self-aggrandizement in church politics—all these and as many million others as the world suffers by are hindrances to the economy of life or a full salvation, individual and social.

The race consciousness of the need and the longing of Life to express itself wholly was so perfectly realized, personified, concentrated in Jesus of Nazareth that, although salvation is the human practice of saving, it is no misuse of language to say that the Saviour *is* our salvation. This is a figure, of course, but it is a very common and correct figure. Thus "The Lord is my light and my salvation ; whom shall I fear ?" "I *am* the door ;" "I am the way," "To-day is salvation come to this house," etc. In the same way Jesus told Bartimeus "Thy faith hath made thee whole (or saved thee)." He did not say that he, the Saviour, did it. All such statements are incomplete, the emphasis being on one side or the other—on the divine power or on the human application of it, on means or on the use of it. It is by the same metonymic figure in common usage that a man says of any human intervention or seized opportunity it was "just my salva-

¹ McHenry's "Study of the Rescue Mission."

tion.” I say the *figure* of speech is the same, and the argument of this book is that there should be this parity in forms of speech as between the so-called secular and religious life. It is right to say that man saves as a practice, that Christ saves as a power, that the saved life *is* Christ. But yet salvation is always a human process and practice.

It has been abundantly shown that without prejudice to atonement, conversion, regeneration, sanctification, and the whole terminology of our evangelical teachers, Salvation is the all-embracing term implying some or all of those other terms but not like them restricted to spiritual operation. Salvation covers the whole man and must by man be practiced. And this practice, as has been abundantly shown directly and impliedly, is confined to no aspect, sphere, or stage of life.

The informal citizen life of Jesus Christ, Drummond¹ has finely said, was so simple, “so natural, so human that those who saw it first did not know it was religion and Christ did not pass among them as a very religious man. Nay, it is certain, and it is an infinitely significant thought that the religious people of his time not only refused to accept this type of religion as any kind of religion at

¹ “The City Without a Church.”

all, but repudiated and denounced him as its bitter enemy."

The church, just like the individual, is Christian and saved, so far, and only in so far, as it makes for the expression of the whole life, the welfare of mankind, as this found expression in Christ. For this all-inclusive economy, "Salvation" is the one all-inclusive term.

Logically, the church stands most distinctively, even though, and strangely enough, most indefinitely for the conscious aim of the entire economy of life. "Christ's gift to men was life," says Drummond, "a rich abundant life. And life is meant for living. An abundant life does not show itself in abundant dreaming but in abundant living—in abundant living among real and tangible objects, and to actual and practical purposes. . . . The mediæval church was all temple. But the ideal of the New Jerusalem was no temple but a God-inhabited society." A God-inhabited society is one in which knowledge and wisdom as well as faith count for righteousness; one in which neither inertia nor self-deception nor superstition is a mark of faith or merit; one in which all things are theirs who set a proper spiritual value on them; in which nothing

that is without value in the economy of God for the salvation of man.

“ I am come that they might have life and have it abundantly,” says Jesus. He saw the problem of the individual as the problem of a God-united and God-related world. He brought life because there is nothing more to have than life. There is no abundant or complete life without love; so love is included. Our part is to conserve, to adjust, to proportion, to focus the resources and the forces of life by their highest economy—which is the Practice of Salvation, the art of using the Christ power in making man whole. It is the process of making the whole world of men one by making it a world of whole men.

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